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July-August, 1951

No. 6

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Their Son - A Priest

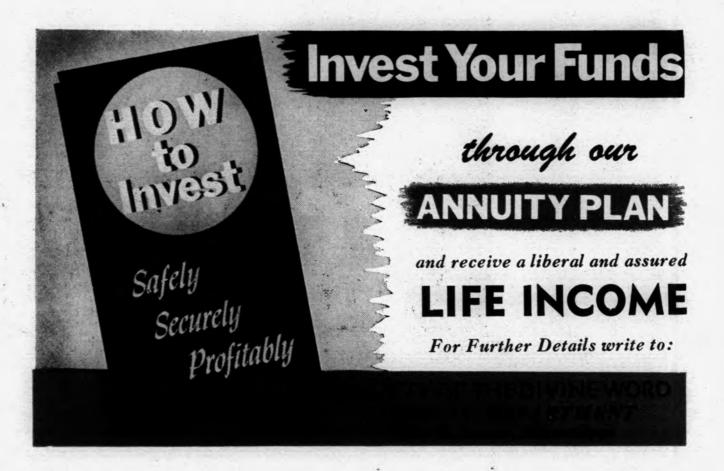


OUR COVER



Father Leonard Olivier, S.V.D., receives the blessing of his parents immediately before his ordination to the priesthood. Shortly after this picture was taken, Father Olivier together with his classmate Father John LaBauve received the Sacrament of Holy Orders which made them priests forever.

(See pages 154-155 for complete picture story.)



ST. AUGUSTINE'S MESSENGER, A Catholic magazine published monthly (except July and August) by the Divine Word Missionaries at St. Augustine's Seminary, Bay St. Louis, Mississippi, to make the work of the Catholic Church in the Home Missions, especially among the Negroes, better known. Proceeds are used for education of students for the priesthood and Brotherhood.

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Subscription \$1.00 a Year; Six Years for \$5.00; for Life, \$25.00

ST. AUGUSTINE'S PSSPIDE

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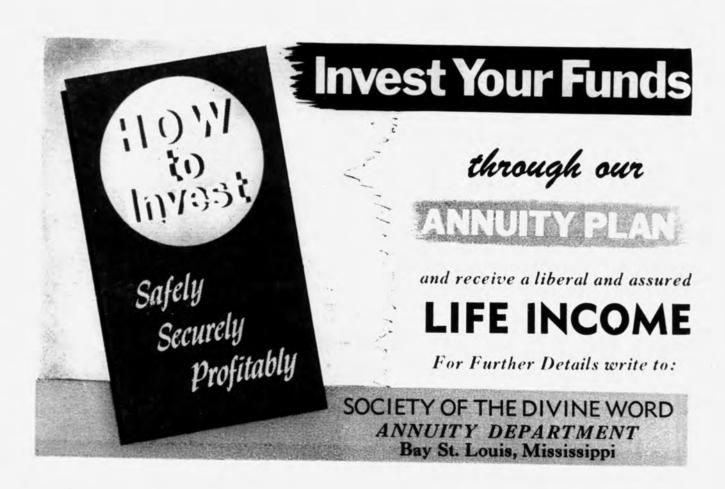
Words of our Lady of Fatima, 1917

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JULY - AUGUST, 1951

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On June 15th a letter from the Headquarters of the Society of the Divine Word in Rome was received here at St. Augustine's Seminary in Bay St. Louis, Miss. This letter said in part:

"The General Council in its meeting of June 5th, has appointed Father Clarence Howard for our Region of New Guinea with the special assignment for the Vicariate of Central New Guinea, there to start and direct pro tempore the proposed new seminary..."

In just such simple words I received an assignment that will carry me half way around the world within the next few months. New Guinea is a large island southwest from San Francisco and thousands of miles across the Pacific Ocean. It is more than 2,000 miles south of Japan, and is just above Australia and just below the Equator.

However, don't make the mistake of thinking that New Guinea is just a speck in the ocean. This island is as big as the states of Arkansas, Louisiana, Mississippi, Alabama, Georgia and Tennessee combined! On this huge island live 1,170,000 Melanesian natives.

The part of the island under the care of the Divine Word Missionaries is known as the Territory of New Guinea. It is one and one-half times as large as the state of Mississippi. In this territory are almost a half million natives, of whom about 70,000 are Catholic. Among the missionaries in this part of New Guinea are 2 S.V.D. Bishops, 98 S.V.D. Fathers and 30 S.V.D. Brothers. It is to this part of New Guinea

that I have been appointed to go and start a seminary for native students for the Priesthood. The Holy Father, Pope Pius XII, is very much interested in establishing a native clergy in every country; and so I hope to have a tiny share in this great apostolic work by trying to build in New Guinea a seminary modeled after our own St. Augustine's here in the United States.

I have enjoyed my fourteen years of work as a priest here in the States—in parish work, preaching missions and retreats, doing vocational work, teaching in the seminary, writing for the MESSENGER. All of this may stand me in good stead in my new job in New Guinea.

The Negro Mission work here in America, while still far, very far, from perfection, is nevertheless becoming better and better established every year. American Negro priests in this country now number thirty-seven; four were ordained this year, and some will be ordained each year hereafter. But in New Guinea, so far as I know, there is not yet even one native priest! So you can see how necessary it is to get a seminary started.

Therefore it is my fervent hope that my MESSENGER friends will not forget me and my new work in their prayers and otherwise. I shall remain here at St. Augustine's until my departure sometime this fall. But after that my address will be:

FATHER CLARENCE J. HOWARD, S.V.D. CATHOLIC MISSION, P. O. WEWAÜ, TERRITORY OF NEW GUINEA.

Au revoir! And may God bless and keep each and every one of you!

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a question of this kind.

Bayou Pompon simply indicated some small mission in the country where Father could indulge in purely pastorial activity, where he could watch his little flock and his little mission plant grow under his devoted shepherding and his diligent weeding and watering.

Father Howard has been headed in the direction of Bayou Pompon for a long time; however, there has always been someone who turned him around and showed him a different road. So, heedless of his own wishes, and mindful of the desires of his superiors, Father has repeatedly set out with energy and alacrity on the indicated route which never led to his beloved Bayou Pompon.

After his ordination in May 1937, the Reverend Clarence Joseph Howard, S.V.D., obtained his first priestly experience as an assistant

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In 1940 Father Howard was steered into the post of editor of St. Augustine's Messenger. This position abounded in such extra-curricular activities as giving parish missions, retreats, and talks in a great variety of places for a great variety of occasions. Father found himself journeying far and wide, found himself making contact with a large number of priests and religious of different congregations who are active in the Negro apostolate, found himself discovering America and noticing not only its glory, but also its shame.

Whenever he returned to his base of operations at St. Augustine's



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THE LONG ROAD TO BAYOU POMPON

Charles J. Henry

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Father Howard was gradually weaned away from his wanderer's existence and wedded to a desk in the seminary classrooms. His growing burden of classes (Father is quite fond of teaching) in addition to his duties of assistant rector of the Seminary caused him to relinquish the actual editing of the magazine to his able assistant, Father Arthur Winters, S.V.D., in 1948.

In the summer of 1949 his religious superiors displayed sufficient confidence in his capabilities to appoint him Assistant Provincial of the Southern Province of the Society of the Divine Word. His capabilities were thoroughly exercised at this same period by his simultaneous performance of the duties of Acting Rector and Acting Novice Master of the Brothers for several months.

During the school year which has recently come to a close, circumstances arose which caused Father Howard to serve as assistant prefect of the students in addition to teaching quite a number of classes. Since this was a temporary assignment, everyone wondered what was to come next.

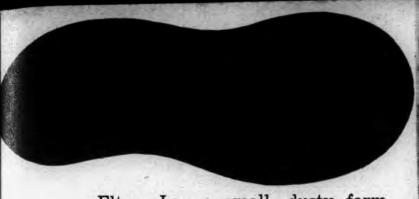
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Saturday, June 16, 1951 arrived—a new day with a new message. The Society of the Divine Word is a missionary congregation; her sons are laboring in all parts of the world. The new day brought the dawn of a new career for Father Howard; he had been appointed to establish a minor seminary in New Guinea.

The Reverend Clarence Joseph Howard is the first colored priest of the Society of the Divine Word to be assigned to foreign mission work outside Africa. For him there has opened a new road—another apparent detour. Yet perhaps, in God's plan, it is simply the long road to Bayou Pompon.

HOLY FAMILY SISTERS' INVESTITURE—June 14, 1951—NEW ORLEANS, LA. (1 to r) Sr. Mary Herman Joseph (Miss Bernice Thornton), Sr. M. Maurice (Miss Theresa Wiltz), Sr. M. Angela de Merici (Miss Teresa Luis), Sr. M. Gemma (Miss Dolores Dupre), Sr. M. Casimir (Miss Senoula Franklin), Sr. M. Malachy (Miss Gwendolyn Blair), Sr. M. Caritas (Miss Lucille Stelly), Sr. M. Romana (Miss Catherine James), Sr. M. Vianney (Miss Thelma Francois), Sr. M. Laurita (Miss Betty Ann Oliver), Sr. M. Alberta (Miss Elodia Foote).





Elton, La., a small, dusty farm town of nearly 2,000 people, is situated 42 miles northeast of Lake Charles on route 190. Since it straddles one of the main thoroughfares of the South, one searches passing cars from California, Ohio, Massachusetts, or Arizona for possibly familiar faces.

Elton produces rice, but cotton and sweet potatoes are its chief agricultural products. These crops provide work for the colored people, who migrate to Elton from other sections such as Eunice and Chataignier.

The colored missions nearest Elton are Eunice and Jennings—each about 18 miles distant. Hence Bishop Jules Jeanmard of Lafayette selected Elton as the headquarters for two priests, who would also serve such small neighboring communities as Basile and Prairie Sailean. On February 9, 1951, the new mission became a home for Fathers John Zimmerman, S. V. D., and Henry Marusa, S. V. D.

It was deplorable to see the poor Catholicity brought about by neglect, lack of accommodations in white churches, where just a small corner was allotted to the colored. No wonder the people drifted into

St. Joseph's Altar Society President, Mrs. Odilia Lavan





St. Joseph's Chapel-Elton, La.

irreligion. Our problem was that of reclamation—of making practical Catholics of those who were only baptized in the Catholic Faith and never reared in it. Our census cards to date show 120 families; —but many more are coming.

Two Masses each Sunday see close to 200 in attendance. Our sixteen pews can seat 125 adults. There are evening devotions daily at 7:00 P. M. with Rosary and night prayers; on Fridays, the Stations of the Cross attract a large number. Catechetical instructions take place every Tuesday and Friday evening. Many adults have yet to prepare for their First Holy Communion. To date 21 of them have received. In May, 71 children of Elton and 12 from Basile made their First Communion.

Chapel and Rectory

The chapel and rectory is a brand new building 80 x 30 feet in length and breadth. Intended as a G. I. trade school, it became a clinic for six weeks; then last December it was put up for sale at \$5,800.00.

While looking over the site of our new church on December 13, Mr. Frank Dumaitre told me about this building and took me to see it. I decided upon it immediately. Some opposition arose just where I least expected it, and the result was a delay of another month.

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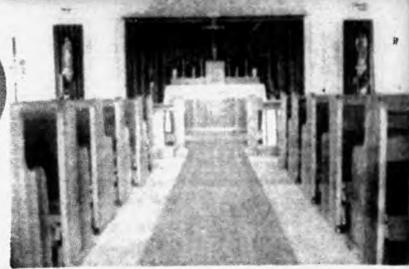
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site. At present, 42 feet of it are being used as chapel and the remaining 38 feet as living quarters for the two Fathers. The chapel, however, is already too small for our growing mission. We never expected such an immediate return of the people to the Church.

The parishioners, experienced in carpentry, plumbing and other crafts, worked many a Saturday afternoon and Sunday at the Mission. I wish to commend, at this point, our principal trustee, Mr. Herbert Defice for his sacrifice of so much time, as well as the others, too numerous to mention here, who rallied to his support whenever he call-Art Celestin, Doresta Lede, Clemens Lavan, Frank and Walter Gobert are among those worthy of mention. May the Lord Himself be their reward, for Whom they labored! (A part of the reward is due to Father Zimmerman and me, for we varnished the pews and the Communion railing.)

No Church Bell

We have no church bell to sound the Angelus or to ring the hour of worship. Our people start early and trudge leisurely down the dusty streets. Such a sight makes the neighbors, colored and white, realize it's time to pray, the day's most important duty—service to the Creator, who blesses the crops and serves the people, because they serve Him.

A little over 100 Catholic children attend the public school in town.





One bus picks up the country children. Other children who do not live on the bus route must walk 3 or 4 miles to school one way, over the dusty, muddy roads of Elton—quite a sacrifice.

The public school's entire enrollment is about 175, and the grades run up to the 7th. The eighth-graders, together with the high school students, go to Kinder (9 miles away) by bus. On release time, one hour each week for each class, we march the children five blocks to our church and there instruct them. To see Father Zimmerman, age 68, prefect this group is an inspiration to the young.

Our parish organizations thriving. The Ladies Altar Society has some 25 members; they have contributed much to the Church before, now they are active in advancing the welfare of their own little chapel. Thus all our red cassocks and surplices for the altar boys were made by the Altar Society, as well as the altar cloths and the communion cloth. Mrs. Mary Gobert is the principal seamstress; the president is Mrs. Odilia Lavan. Each first Sunday of the month, the members, dressed in white uniforms, with a red badge, attend Holy Communion Mass. On Saturdays they take turns in sweeping and mopping the building (80 feet of it) from one end to the other. I have never before seen a more industrious group of ladies anywhere. They love the Church. 146

OUR JUBILARIAN

Christian L. Baker, S. V. D.

and old age. In the accompanying three pictures of Father Norbert Schuler, S.V.D., all three stages are somewhat represented.

The picture of his youth shows him in a very infantile state. Father Schuler did not come to our school at Techny, Illinois at that age. He was somewhat older-but not much. Rumor has it that he came to Techny to study at the Technical School and that when this was discontinued and the Minor Seminary started, he just went along with the change. When I came to Techny in 1925 he was in the highest class and was known by the nickname of "Tiny." At that time the Dubuque Tribune, a Catholic daily, was running a comic strip picturing a little elephant which was called Tiny. Whether there was any connection between this Tiny and Father Schuler's name, I would not





Master Norbert Schuler the two year old.

be able to say. But he was short and tubby and was close to the proverbial "butter-ball."

The second picture shows our jubiliarian in the maturity of manhood. However he received his vocation, he persevered and was ordained in 1926. His first assignment was the cultured East where he taught in our seminary at Miramar, Mass. for five years. In 1931 our class was ordained at Techny and Father Busch, S.V.D., and myself received the call to teach in our seminary at Bay St. Louis, Miss. Behold, whom do we meet when we arrive at St. Augustine's Seminary but Father Norbert Schuler. Providence had seen fit to transfer him from Miramar to Bay St. Louis. As I recall, he looked much the same, chubby as ever. His feet still had the spring of youth. He wielded the bat and waved the tennis racket, went on hikes and belted the hand-ball.

INTENTIONAL SECOND EXPOSURE

site. At present, 42 feet of it are being used as chapel and the remaining 38 feet as living quarters for the two Fathers. The chapel, however, is already too small for our growing mission. We never expected such an immediate return of the people to the Church.

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Our parish organizations thriving. The Ladies Altar Society has some 25 members; they have contributed much to the Church before, now they are active in advancing the welfare of their own little chapel. Thus all our red cassocks and surplices for the altar boys were made by the Altar Society, as well as the altar cloths and the communion cloth. Mrs. Mary Gobert is the principal seamstress; the president is Mrs. Odilia Lavan. Each first Sunday of the month, the members, dressed in white uniforms, with a red badge, attend Holy Communion Mass. On Saturdays they take turns in sweeping and mopping the building (80 feet of it) from one end to the other. I have never before seen a more industrious group of ladies anywhere. They love the Church, 146

OUR JUBILARIAN

Christian L. Baker, S. V. D.

One may divide the life of man into three parts, youth, maturity, and old age. In the accompanying three pictures of Father Norbert Schuler, S.V.D., all three stages are somewhat represented.

The picture of his youth shows him in a very infantile state. Father Schuler did not come to our school at Techny, Illinois at that age. He was somewhat older—but not much. Rumor has it that he came to Techny to study at the Technical School and that when this was discontinued and the Minor Seminary started, he just went along with the change. When I came to Techny in 1925 he was in the highest class and was known by the nickname of "Tiny." At that time the Dubuque Tribune, a Catholic daily, was running a comic strip picturing a little elephant which was called Tiny. Whether there was any connection between this Tiny and Father Schuler's name, I would not





Master Norbert Schulerthe two year old.

be able to say. But he was short and tubby and was close to the proverbial "butter-ball."

The second picture shows our jubiliarian in the maturity of manhood. However he received his vocation, he persevered and was ordained in 1926. His first assignment was the cultured East where he taught in our seminary at Miramar, Mass, for five years. In 1931 our class was ordained at Techny and Father Busch, S.V.D., and myself received the call to teach in our seminary at Bay St. Louis, Miss. Behold, whom do we meet when we arrive at St. Augustine's Seminary but Father Norbert Schuler. Providence had seen fit to transfer him from Miramar to Bay St. Louis. As I recall, he looked much the same, chubby as ever. His feet still had the spring of youth. He wielded the bat and waved the tennis racket, went on hikes and belted the hand-ball.

> Rev. Norbert Schuler, S. V. D., the newly ordained priest.



Father Schuler celebrates his silver jubilee Mass At St. Augustine's Seminary, May 30.

Ably and with vigor he taught in the class room, loaded the pupils with work, and found time to edit the ST. AUGUSTINE'S MESSENGER. He was a tower of strength. On Thursdays, the day of rest, he would often go to New Orleans and speak on vocations.

The third picture shows Father Schuler as he is today. It was taken on the occasion of the celebration of his silver jubilee in the priesthood. Previously he had the pleasure of going to Techny and concelebrating

with Father Adolph Burgmer, S.V.D., who marked his fiftieth year in the priesthood. Later he went to Pine Bluff, Arkansas to join his classmate, Father Joseph Kempinski, S.V.D., in celebrating his silver jubilee. May 30th was Father Schuler's day at St. Augustine's Seminary. In the morning he celebrated Holy Mass for the community and sang the usual prayers of the Society for such an occasion. At the banquet, he gave an eloquent and stirring talk. On both occasions I seemed to catch a note of his youthful vigor. But it was a passing note. Old age is knocking at the door. His hair is getting sparse and grey. No longer does he take interest in outdoor recreation. (We have reason to believe he still takes his daily dozen in the secrecy of his room.) In the classroom he does not "pile it on." Time has taken its toll.

During this year of jubilee we all wish Father Schuler the choicest of God's blessings. We pray that he will have twenty-five more years of fruitful labor. Our fondest hope is that a little of his former youth will return to our Jubilarian and that he does not slow up too fast and too soon.



SILVER JUBILEE IN ARKANSAS

The Rev. Joseph Kempinski, S.V.D., pastor of St. Peter's Church, Pine Bluff, Arkansas, celebrated his silver jubilee in the Holy Priesthood on Pentecost Sunday with a Solemn High Mass. The sermon for the occasion was delivered by Father Aloysius Biskupek, S.V.D., former professor of Moral Theology at St. Mary's Seminary, Techny, Illinois. He is also the author of many religious books.

Father Kempinski was born in 1898, a native of Germany. He entered the Society of the Divine Word in 1913 and was ordained to the Holy Priesthood in 1926 at St. Mary's Seminary, Techny, Illinois. He was first assigned to teach at Sacred Heart Mission Seminary, Girard, Pennsylvania. Later he taught at St. Mary's Mission Seminary, Techny, Illinois. For the past twelve years, Father has been pastor of St. Peter's Church in Pine Bluff. Under his able leadership, the parish has made great progress.

Among the outstanding visitors present were: Father Norbert Schuler, S.V.D., professor at St. Augustine's Seminary and former classmate of Father Kempinski.

Father Kempinski's Jubilee Procession

The Jubilee sermon by Father Aloysius Biskupek, S. V. D.





The Jubilee Mass. Father Kempinski is assisted by Father Norbert Schuler, S. V. D., archpriest

Father Peter Boerding, S.V.D., representing the Very Rev. William C. Bauer, S.V.D., Provincial of the Southern Province of St. Augustine. Father John Harbrecht of Cincinnati, Ohio; Father Matthias Braun, S.V.D., of Rayne, La.; Brother Anthony, O. F. M., Brother Brennan, O.F.M., Brother Boniface, O.F.M., Brother Charles, O.F.M., Brother Rogers, O.F.M., and Brother Jerome, O.F.M., of St. Raphael's Mission in Pine Bluff. Present too for the occasion was the Jubilarian's sister, Miss Mia Kempinski of New York City.

Special tribute goes to Father Harold R. Perry, S.V.D., assistant at St. Peter's and the Sister Servants of the Holy Ghost, for their untiring efforts in making the celebration such that it will long be remembered by the Jubilarian.

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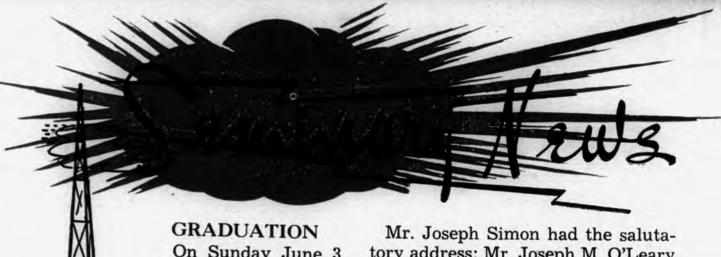




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On Sunday June 3, our Minor Seminary graduated the second largest class in its history. Ten young students for the priest-hood received their diplomas from the hands of His Excellency, the Most Reve-

rend Richard O. Gerow, S.T.D., Bishop of Natchez. It was the first time that His Excellency was present for one of our graduations. His presence, without doubt, certainly helped this particular graduation to merit the praise: "It was one of the best graduations in the history of St. Augustine's."

The Reverend Anthony Achee, S. J., rector of Xavier Hall in Pass Christian, Miss., was the speaker for the occasion. Father Achee is a veteran in the training of students for the priesthood. He prescribed piety and learning as the two indispensable requisites for success in the life of a seminarian and the priestly ministry.

The young men completing their first step on the path to the priest-hood were: Mr. Leon J. Bechet, New Orleans, La.; Mr. Raymond R. Caesar, Eunice, La.; Mr. Claude J. Davis, New Orleans, La.; Mr. Eroy P. DeJean, Lake Charles, La.; Mr. Harry J. Hill, Houston, Texas; Mr. James A. Mendez, Belize, British Honduras; Mr. Joseph M. O'Leary, Camden, Miss.; Mr. Reynold J. Schnyder, New Orleans, La.; Mr. Joseph D. Simon, Natchitoches, La.; and Mr. Wilbert M. White, Baton Rouge, La.

Mr. Joseph Simon had the salutatory address; Mr. Joseph M. O'Leary gave the Class History and Mr. Reynold Schnyder was valedictorian.

Corpus Christi

This year the external celebration of the Feast of Corpus Christi was held on the last Sunday in May. The purpose for this arrangement was to better accommodate the Catholic people of Bay St. Louis. The people took advantage of this opportunity to honor our Eucharistic King and joined in the procession. The various parish sodalities marched in the procession carrying their respective banners. Little girls, dressed in white, strewed rose petals before the priest as he bore the Blessed Sacrament from altar to altar. The community sang hymns while the people recited the Rosary.

Baseball In the Air

With some good reinforcements and a retirement here and there, our major seminary can boast of a formidable nine on its baseball roster.

(Continued on page 163)

Corpus Christi Altar—artistically designed by liturgically-minded Frater Vance Thorne, SVD.





Missionary Wheelchair

By EVELYN RAABE

Kit sat quietly in his wheel chair at the window. A book lay open in front of him, its pages unturned for the better part of half an hour. Outside, the San Francisco sky was tinged with fog, making the June morning look like fall. Across the street in the empty lot, Kit's two young cousins, Jim and Curley, both in their teens, and their "gang" were having a ball game: their usual Saturday morning get-together. Kit closed his eyes-it was eight years since he had played in that lot: eight years since that other June morning in 1943.

Kit had always tried hard not to look back. He wanted to forget how he had run and walked and climbed fences and speeded along on his bike, but today his spirit had not the strength to fight those memories and once more he was pitching ball in the sand lot.

Vividly was that game remembered. It had been nip and tuck every inch of the way, but the crown of the erstwhile champs was tumbled. and what a score for his team. Kit saw again their smiling, grimy faces: Jack and Slim and Pete and Tom, and all the others; and the equally grinning, grimy ones of the losers: Bill and Hank and Don, and the rest. They had played together since they were kids: from grammar grades to that summer vacation day at the conclusion of high school, and that game was to be their last—a farewell, as it were, for there was the war and Kit was among the first of the eighteen year olds of the group to be called. And then next day had come the attack of polio.

The color in Kit's cheeks paled as he thought of those first days of help-lessness—those days that had gradually numbered weeks and then months and finally a year. Kit remembered well the end of that first year of invalidism; a day that had also seen his only brother, Paul, ordained to the priesthood—a path that he himself had once dreamed of taking. And then another year and soon the war was over and one by one the old gang began returning and Kit watched each pick up the snapped threads.

Kit had long since ceased to pray for a cure. It wasn't that he did not believe in miracles, but rather that he had become convinced that such would never be for him. Resignation was difficult, but gradually it was his and with it the grace to often say: "By what rule should my lot be different"-why this philosophy, but Kit had come to see in his invalidism not only an "assignment," but a weapon with which to work for God. This latter thought had given him a purpose in life, an incentive to go on, and with its coming he had set aside all the spiritual riches that were his, and that were yet to be gained, for the brother who would some day depart for the mission field.

It was now seven years since the Ordination. They had been busy years for Father Paul—years of

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preaching and study and finally the post for which he had longed so ardently, the far-off Philippines. Nearly ten months had slipped by since he left for that post. Kit had followed him every step of the way, and Father Paul wrote at length of his labors in the foreign land.

The post was an extremely hard one. The hot sun made the days almost unbearable and the privations were many, but more than that, while the natives were friendly and interested, they were chained by superstition and the passing months brought no conversions. Father Paul was much discouraged. "If we could gain but one soul—" he wrote Kit; "if we could gain but one soul, the ground would be broken. Pray, Kit—pray—."

And Kit had prayed—prayed with every fiber of his paralyzed form. And then there came another letter from Father Paul. "For some unknown reason," it read briefly, "the pagan chief has suddenly become angry and has ordered us to leave. We will be sailing within a week."

It was two days since the arrival of Father Paul's letter. The news had greatly upset Kit, for while it did not shake his belief in prayer, it left him with a sense of defeat. He

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Across the road in the sand lot, the last minute of play was in progress. A deafening shout soon marked the end of the game and in the next instant, Jim and Curly and their companions were headed for the corner and a coke. Kit watched them as they made their noisy way down the street, and as he watched, a messenger drew up before the house. A few seconds later, Kit was holding a letter from Father Paul. Kit's hands trembled as he prepared to open it. It wasn't like Father Paul to send special delivery airmails and the handwriting, the handwriting was shaky. Kit's imagination raced wildly: perhaps—perhaps and then the envelope was slit and Kit was unfolding the pages.

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(Continued on page 164)



St. Augustine's 25th Priest

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Father Leonard J. Olivier celebrates his First Holy Mass. He was assisted by Father Hubert Posjena, S. V. D.

The newly ordained is the son of Mr. and Mrs. James Olivier of Lake Charles, La. After 12 years of prayer and study the holy priesthood is Father Olivier's forever. May God be praised. May God be blessed who has given fulfillment to an endeavor begun 12 years ago.

Father Olivier was an altar boy at his home parish church when he heard Christ's call, "Come, follow Me." In September of 1939 he entered St. Augustine's Seminary as a student in second year high school. In three years the young aspirant completed his high school studies and went to St. Mary's Seminary at Techny, Ill. where he remained four

years, the first two of these years being spent in spiritual training (Novitiate) and the latter two in Junior college (Juniorate).

In the Fall of 1946 this young priest-to-be was back at St. Augustine's beginning his six year major seminary course.

Through twelve years Father Olivier has studied steadily and well, always remembering Christ's inviting call, "Come, follow Me," always looking ahead to hear those crowning words, "Thou art a priest forever."

May God bless him with a priesthood rich in merit and filled with zeal.

Father Olivier with his joyful parents, brothers, sisters and relatives.



INTENTIONAL SECOND EXPOSURE



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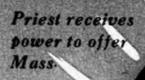
His Excellency, Bishop Gerow receives first blessings at ordination.



INTENTIONAL SECOND EXPOSURE



The admonition of the Bishop after the two deacons beg for ordination.





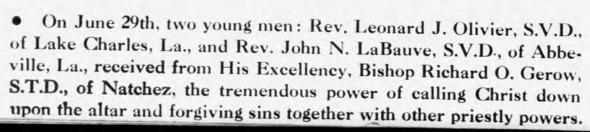
ishop anoints the hands of wely-ordained priest.



Conferring of the Sacrament of Holy Orders

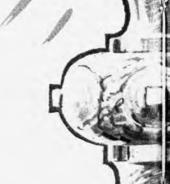


The newly-ordained priests con-celebrate Mass with the Bishop.





of chasuble signifying full priestly powers.





A Priest Forever!

"For every high priest taken from among men is ordained for men in the things that appertain to God - to offer gifts and sacrifices for sins." (Heb. 5:1) The priest is ordained to be Christ's minister on earth, to dispense the Sacraments thereby giving spiritual birth and life to many children. The selfsacrificing labors of the priests and Brothers at St. Augustine's Seminary is amply rewarded each year when one, two, or more young men at the imposition of the Bishop's hands receive the sacred and indelible character of the holy priesthood. The sacrifices and generosity of parents, relatives and friend are likewise rewarded. The seminarian's long difficult journey of fourteen years is at last finished as he ascends the altar to renew Calvary's Sacrifice.

His Excellency, Bishop Gerow receives first blessings at ordination.



Part of the crowd which filled the Seminary chapel for ordination ceremonies.



St. Augustine's 26th Priest

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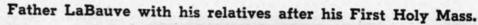
Father John N. LaBauve celebrates his First Holy Mass. He was assisted by Father Leander Martin, S. V. D.

Father John LaBauve is the son of the late Mr. and Mrs. Fernest La-Bauve of Abbeville, La. He received his grammar school training at Our Lady of Lourdes School in Abbeville from 1930 to 1937. In 1938, with his eyes turned towards a far and noble goal, he entered St. Augustine's Seminary to study for the priesthood. In 1942 he completed the St. Augustine's high school course. That same year he went to St. Mary's Seminary at Techny, Ill. There he was engaged two years in spiritual training and then two years in junior college work.



By 1946, the young seminarian saw himself more than half-way to his goal, the priesthood, as he returned south to St. Augustine's to begin his major seminary studies comprising two years of philosophy and four years of theology.

With God's grace Father LaBauve has reached his goal, the holy priest-hood. He is the first from his home parish to be ordained a priest. May many others follow him. May he enjoy rich blessings as a priest and ever keep his many fine talents dedicated 100 per cent to God's service.





FROM SMALL BEGINNINGS

Sister Michael, S.Sp.S.

Easter Sunday of this year was celebrated with additional joy by the parishioners of St. Joseph's Church, Meridian, Mississippi. The church had been redecorated, and the fact implied solidarity and permanence.

Forty years before, on September 10, 1910, four Missionary Sister Servants of the Holy Ghost arrived at the young mission to begin work among the Colored. It was Saturday afternoon when they walked into the combination convent and school. There was no rest for them after their 20-hour journey from their mother house in Techny, Illinois, for on the next day, His Excellency, Bishop Thomas Heslin would be there for the dedication of the church and school. On Monday school would open. Characteristically, the Sisters put down their suitcases and went to work preparing as well as they could for the celebration the next day and for the school on the following day.

The school enrollment the first year was 45. Since education among the Colored was not so universal then as it is now, the Sisters' most difficult work was to place the children in the proper grade. Age was no criterion because many older children had had little or no education.

In 1912 in connection with the school, a boarding school chiefly for homeless girls was opened. Two small cottages on the school grounds were used by the girls. For ten years girls were given an education and training in domestic science. However, the mission was young and poor and since the funds were insufficient, the boarding school had to be discontinued.



A Sister Servant of the Holy Ghost with her youthful charges at St. Joseph's Church, Meridian, Miss.

By 1922 St. Joseph's School had a definite place in the education of colored children in Meridian. As the elementary school developed, a high school for the children became the hope of the Sisters. The two little cottages, formerly used by the boarders, were moved together to form a high school. At present the elementary school has an enrollment of more than 300 and the high school an enrollment of 65. There are dreams of a new high school building to replace the cottage which almost bulges at the side with its 65 students.

The school, of course, has been the main work of the Sisters. It is not the only work, however. Preparation of first communicants, home visiting, visiting the sick, have always taken up whatever time the Sisters could spare. To strengthen the faith among the converts, the Sisters have organized the Holy Childhood Association for the little children, the Blessed Virgin Sodality for the girls and St. Joseph's Sodality for the boys. Under their direction is also the Sacred Heart League for adult parishioners.

The number of conversions during the past 40 years has not been spectacular but the mission has grown (Continued on page 162)

INTENTIONAL SECOND EXPOSURE

St. Augustine's 26th Priest

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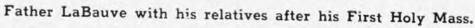
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About the middle of June, vocationally-minded Father Robert O'Leary, S. V. D., brought a group of his boys for a visit to St. Augustine's Seminary and the beautiful Gulf Coast. It was a reward for faithful Mass serving during the past year. Most of the boys are members of the Future Priest Club and as such are vitally interested in the seminary and the priesthood. Their few days of wholesome recreation, no doubt, did them much good.

Sacred Heart, Greenville, Miss.

In May, twenty-eight boys of the high school decided to form their own Blessed Mother Sodality. Incidentally, this Sodality is associated with the Prima Primaria in Rome. It is the first and perhaps the only one erected in this station. Before the solemn reception took place, the boys made a day's retreat at the school. A result of the emphasized Sodality activities is the "Block Rosary." The boys and girls assemble at the home of one of the members and recite the Rosary in common.

Jackson, Miss.

On May 27th baccalaureate services were held in Holy Ghost Church. The event this year was one of unusual solemnity. Since it occurred during the octave of Corpus Christi, we were privileged to have a solemn High Mass with Reverend Father J. Holken, S.V.D., as celebrant, Reverend J. Chatham as deacon, and Reverend W. Jans S.V.D., as subdeacon. Our student choir sang the Mass and did not disappoint us.

Reverend J. Chatham was the speaker for the occasion and made a deep impression on all present. Since the eighth grade graduates were to receive their diplomas after Mass, Father dedicated his sermon to these young graduates, promising the seniors an address in the evening commencement exercises. The boys and girls were seriously reminded of their debt of gratitude to all who loved them, and were urged to consider what they had that they did not receive. Love and obedience were stressed, and Father emphasized the fact that an education which fails to instill love and obedience for God into the hearts of the

> Graduation at Jackson— Congratulations are in order.



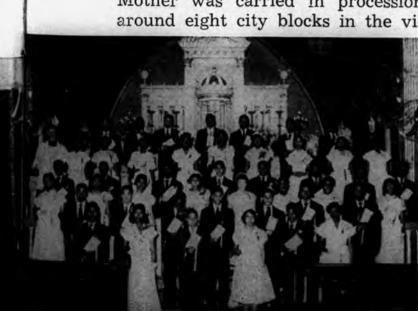
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After benediction, which followed the address, thirty-one eighth graders received their diplomas. The girls wore uniform hats of white, trimmed with daisies, and together with their simple white dresses they made a pleasing appearance. Reverend Father Chatham expressed his delight over the dignified manner in which both seniors and grammar school graduates had marched into the church.

In the evening twenty-four seniers were presented their diplomas. Marvin Hunt as class salutatorian gave expression to some lofty and noble sentiments. Patricia Goodloe commented on the class motto: "In Deo Speramus," and convinced the audience that she meant what she uttered. Clarence Spence as valedictorian, won long and loud applause for his farewell speech which gave promise of a successful orator.

St. Elizabeth's, Chicago

The months of May and June were busy ones for St. Elizabeth's as they undoubtedly were for many another parish. Father Aloysius Zimmerman reports that on May 6, ninety-seven adults and children were baptized. On Mother's Day, 120 adults and children received First Holy Communion. On the same memorable day, a statue of the Blessed Mother was carried in procession around eight city blocks in the vi-

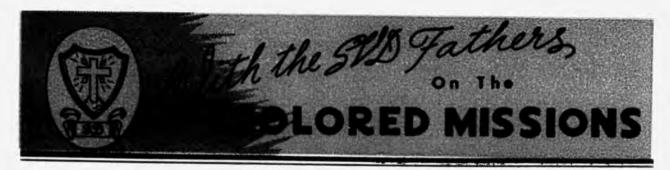




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On Sunday, June 17, four busloads of pilgrims set out from St. Elizabeth's to visit St. Mary's Mission Seminary in Techny and St. Mary of the Lake Seminary in Mundelein, both of which were bearing all the beauties of springtime on their spacious grounds. The pilgrims also visited the Benedictine Convent of Perpetual adoration in Mundelein and witnessed a procession in that magnificent chapel. This pilgrimage was sponsored by the Altar and Rosary Societies and was accompanied by the spiritual director, the Rev. Joseph Kehrer, S. V. D.

Now that school is over for a while Father William Brambrink, S. V. D., the pastor, and his assistants, Father Joseph Kehrer, S.V.D., and Father Aloysius Zimmerman, S.V.D. are busy preparing the buildings for the coming school year. There is a big paint job in process in both schools.



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Grammar School Graduates-St. Elizabeth's, Chicago, Ill.

St. Nicholas, St. Louis

St. Nicholas School has coasted through another year of books and high school graduates along with pencils and has produced eleven graduates from the high school and twenty-nine from the grammar school. In the past month, thirty more names were recorded on the list of converts and sixty happy souls received their Eucharistic Lord for the first time in Holy Communion. The Reverend William Benz, S. V. D. is pastor.



Mayor Greene of Mound Bayou, Miss., with his party. Mayor Greene is second from left.



Graduation at St. Rose de Lima, Bay St. Louis, Miss. Father Peter Boerding, S.V.D., pastor, presents diplomas.

Mound Bayou's Mayor Visits Seminary

Mayor Greene of Mound Bayou, Mississippi, the only all-Negro town in America, recently paid the Seminary a surprise visit. He was accompanied by some of the town officials and the local minister. Although a Protestant himself, the Mayor has been very generous towards the Catholic Mission there. He donated the property for the Mission and recently presented a neon cross for the chapel.

The champions of the city, county, district and section III basketball tournament. The winners are known as the BOMBERETTES OF ST. BARTHOLOMEW in North Little Rock, Ark. His Excellency, Bishop Fletcher, presented the sweaters proudly worn by the championship girls. Pictured with Bishop Fletcher, is the pastor, Father Theodore Koeller, S. V. D.



BLESSED MARTIN IN GEORGIA

The Medical Sisters

In 1941 a group of lay women, under the auspices of the Most Rev. Gerald P. O'Hara, Bishop of the diocese of Savannah-Atlanta, opened a Catholic Colored Mission and Clinic. The need was very great, but it was found that more than volunteer assistance would be necessary to keep the project going. So, in 1944, the Medical Mission Sisters, whose Motherhouse is in Philadelphia, were asked to take over the management of the Clinic, which they did.

The aim of the Catholic Colored Clinic is to provide medical care for Negroes, primarily those who are financially unable to obtain it otherwise. Admission to the Clinic is made available to resident and nonresident Negro patients on a nonsectarian basis, and in specific situations, major and minor operations are provided.

About twelve local doctors offer their services without compensation. Only two of them are Catholic. The proportion of Catholics among our patients is far less, since only about 1/4 of 1 per cent of the Negroes in Atlanta are Catholic.

For many of the patients, therefore, it is their very first contact with Catholicism, and unanimously, their attitude is favorable. No doubt, the Clinic's patron, Blessed Martin de Porres has a lot to do with

The Medical Mission Sisters of Philadelphia staff Atlanta's Blessed Martin de Porres Clinic.



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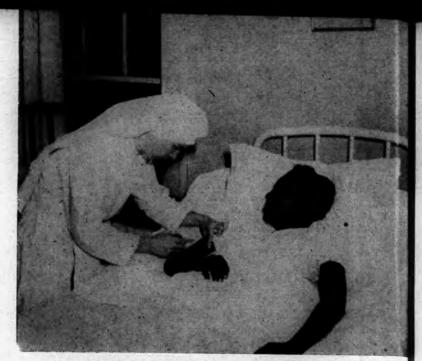
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The Medical Sister-a Good Samaritan.

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FROM SMALL BEGINNINGS

(Continued from page 157)

Just to give you an overall picture

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The Rev. Lacey Greene of Natchez Diocese, gives his priestly blessing to St. Augustine's Minor Seminarians.





SEMINARY NEWS

(Continued from page 150)

Recent encounters have proven that there is truth in that statement. On June 3rd, the Sacred Heart Brothers, who had gathered at St. Stanislaus for their annual retreat met our major seminarians in a very interesting and exciting game. The game ended in a 5-4 victory for our seminarians. In the second contest, our seminarians met Father Oswald's team from Pointe-a-la-Hache, La. Excitement and interest again ran high for ten innings, when our seminarians finally went down in defeat with a score of 4-3.

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Father Joseph Francis, S. V. D., ordained here last October 7, has been officially appointed as Assistant Prefect of students. He will replace Father Clarence Howard, S. V. D., who has been "pinch-hitting" in that position since last November. Father Francis' solid piety coupled with his youthful spirit will prove valuable in his new job as guide and companion for some seventy spirited American young men.



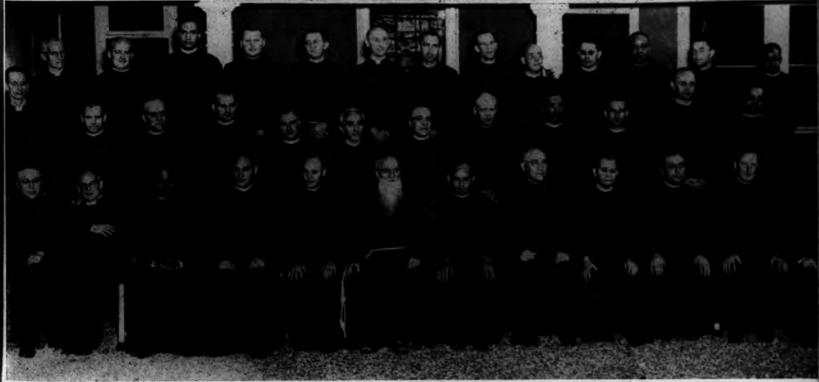
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Divine Word Missionaries of the Southern Province on their annual retreat.

St. Augustine's Seminary—June 4-9. (Front Row—center) Father

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MISSIONARY IN A WHEEL CHAIR

(Continued from page 152)

we put the finishing touches to the packing, and then just as we were about to sit down to breakfast, there was a knock at our door. We were amazed at so early a caller, and still more so when we found him to be one of the servants of the chief. Apparently he had run all the way, for he was much out of breath. In his excitement to deliver the message, he was hardly understandable, but we finally managed to gather that the chief wished to see us and at once.

It was about half an hour later that we found ourselves in the presence of the head of the tribe. He was warm in his greeting-showing not a trace of the angry mood that had ordered us off the island-and apologized profusely for not having been able to call on us instead, explaining that an accident the previous day had made traveling impossible. Father Jerry and I were mystified at his attitude. As we sat down, he addressed himself to me, asking that I show him the colorful pictures which had so delighted the children of the village. Still having a supply in my pocket, I drew them out and spread them on the table at



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his side. He looked at each most carefully—the Sacred Heart, Our Lady, St. Joseph, St. Ann, the Little Flower, the Guardian Angel, etc. Then slowly and with deep tenderness, he picked up one—that of St. Therese. "This morning," he said quietly, "I saw her in a dream. She told me that I and all my people are to listen to what you have to say, unafraid, and that my only son is to do that for which he has been secretly longing—he wants to be like you: a priest. . . . "

"Every step we take to overcome littleness and falsehood in our relations with our fellow man, every advance we make along the path of justice is another testimony to what deep down in our hearts we all know to be the truth: that our Southland and our nation is great . . because it is a nation founded upon right and dedicated to the principle that God's eternal law and man's dignity, derived from and responsible to his Creator, stand unshaken and will forever stand unshaken as long as we have a United States of America.

(President of Southern Regional Council, NEW SOUTH)



Phildrens CORNER

Dear Children:

How have you been during the first two months of vacation? Did I hear you say that you missed school? No? Well, I thought I was mistaken. I suppose everyone is having a very nice time with lots of ball games, swimming and the like. Well enjoy yourselves because that's why you have vacation.

But while you're having all this fun, I hope you aren't forgetting to include little Jesus too. Surely you can find time to visit Him once in a while; before the game, maybe. It wouldn't take long, just slip into church and tell Jesus you're going to play ball, and that you'd like to have Him come along with you to help you be a good example to the rest of the fellows.

And don't forget to say a prayer for the boys who are thinking about coming to the Seminary this fall. They have an important decision to make and they need God's help to make the correct choice. Remember to pray for all the priests here at the Seminary and say a special little prayer for Father Cheer-Up.

God bless you, and have a good time. FATHER CHEER-UP.

MY FAVORITE SAINT CONTEST

The winner this month is little Maria Mayar from Biloxi, Miss. She wrote a nice little life of St. Theresa, the Little Flower.

-:-

St. Therese, the Little Flower, is my favorite saint because she is my patron saint. This little saint lived in our own times; she was a little French girl and her name was Therese Martin.

Even as a little girl she wanted to belong to God alone. But people said that she was too young. When she was on a pilgrimage to Rome with her father and sister she even asked the Pope if

she could enter the convent at fifteen years of age. Here again she received no definite answer but was told God would find a way if He wished to have her. And God found a way; and little Therese Martin entered the convent while still a child.

She joined the Carmelite Sisters at the age of fifteen and when she entered she said: "I just want to love God; I want to do hard things for Him. I want to pray for priests and for sinners. I want to shine like a little candle before His altar."

She spent nine years in the convent at Lisieux doing the little tasks assigned to her. Almost no one knew about this little girl; she only lived to be twenty-four, but the minute she died, all the world seemed to hear about her. They read her story and they learned to love her. Soldiers chose her as their patroness. She became the saint of the French aviators. Priests asked her to take care of them; the Catholic missions were put under her care.

Before she died, she said: "I will send down from heaven a shower of roses." And she did just that. St. Therese, the little Flower of Jesus, has filled the world with her miracles.

Her feast is celebrated on October 3.

I liked your story a lot, Maria. You mentioned a few things we all should do too. We should pray for our priests; it doesn't have to be a long prayer, just a little one now and then. We should also pray for sinners and each of us should try to do some little thing for God to show our love for Him. In this way we too can be 'little candles' before the altar of the Lord.

Write again, Maria. Letters are always welcome.

The Red Lily

By William D. Ryan

CHAPTER VIII-Devil in the House

Uncle Jeff, is that all that Maria ever did—just work?" Jimmie shrugged his shoulders.

"Yes, Jimmie, that's about all. Of course, she prayed much, too. There wasn't time for anything else."

"Did she go to Church every day?" another member of my little party eagerly inquired.

"No. There was no time for even that; only on Sundays. But she never missed a Sunday, nor did the rest of her family. The nearest Church was several miles away over a rough road, at Camp Morto; it would have taken her many hours to go and come back each day."

"Gee, Uncle Jeff, I only have five blocks to walk to Church and I get tired."

After Mass on Sundays, the boys of the town would gather outside the Church and call to the girls as they came out. Maria was very attractive but she did not like this immodest attention. She kept her head down and went directly home with her family.

With her family and girl friends she was gay and jolly and very frank. But she did not like to associate with girls who dressed immodestly or who spent too much time before the mirror admiring themselves.

One day she was at the well filling her bucket with water. Near the well was a girl and a young man. At first Marietta did not pay much attention to them, but soon she could not avoid hearing what they were saying. The blood rushed to her cheeks. She was horrified and ashamed of what she heard them say. She was surprised that young people would talk about such filthy things. She ran home in great distress.

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P. O. Box 3386 Chicago 54, Illinois



"And you stood and listened?" her mother scolded her, when Maria told her what happened at the well.

"I had to finish filling my bucket, mother. But when it was full, I ran away."

"That's a good girl. See to it that it went in one ear and out the other. Never repeat those bad things."

"I promise, mother, I would rather die."

Marietta had lots of courage. Her mother was deathly afraid of snakes; there were lots of them in the swampy fields around Ferriere di Conca. "Mother, I'll go ahead of you. I'm not afraid of snakes or anything."

Alessandro, Mr. Serenelli's boy, was approaching manhood very fast. He was also rough, like his father, and emotionally unstable. When he was younger he worked as a stevedore, (a stevedore is a man who carries freight off and on ships at the harbor) where he learned bad language from the sailors. He usually went to Church with the Goretti family and seemed like a good boy otherwise. In the hidden depths of his soul however, the devil was at work.

We cannot blame the boy entirely. His drunken, rough father, was a bad example; he did not care much about Allessandro. The boy had no mother to advise him. He would stay out late at night with bad companions. They gave him dirty pictures which he pasted all over the walls of his bedroom. Even his father encouraged him in the evil practice of buying bad magazines.

Thus began the horrible downfall of

this motherless boy of a disagreeable, drunken father.

Mrs. Goretti was very surprised at these pictures. She implored Mr. Serenelli to make his son take them down from the walls.

"Signor per piacere! Please, sir, your son is only a boy. These evil pictures will ruin his soul. Take them down. I don't want my boys to see them."

Old Serenelli just laughed; it was the devil himself who was really laughing.

Alessandro defied Mrs. Goretti: "You don't have to look at them, if you don't want to. This is my room anyway."

Maria, of course, was ashamed whenever she had to go into Alessandro's room to clean it. She kept her eyes downcast and never looked at the walls.

Sometimes Alessandro would take Angelo and the other boys in his room. Maria would scream "Come out of there, Angelo! Let the boys alone, Alessandro!"

This made Alessandro very angry. He would punish Maria by giving her extra work to do. This spoiled son was on the way to hell, unless he would change for the better.

Even in this holy house of God's white lily, the devil lurked in the dark corners. That should remind us that temptation is all around us; we can never escape it. We must pray God not to fall into it. Maria did.

CHAPTER IX-Three Promises

... Maria was nearly eleven years old now . . .

"Mother, you promised that I could receive Holy Communion when I got older," she begged her mother.

"Yes, Marietta, I did."

"But when, Mama?"

"Perhaps soon. What about your catechism? You must know it well first and I cannot teach it to you."

"Mother, why can't the priest in town teach me?"

"Maria, you know it is so far to Nettuno and the priest can only come to our little village once in a while."

"Gee, Mother, I'll never get to receive Jesus."

"Be patient, my daughter. Besides I cannot afford to buy you a white dress, white slippers and lace veil. Perhaps next year."



"This spoiled son was on the way to hell, unless he would change for the better."

"Mother, there are so many objections. I'm sure God doesn't care about the white dress and veil."

Her mother sobbed a little: "I suppose that's true, my little Maria. I just don't know which way to turn in this awful place. There are no schools and the Church is so far way. Your sisters and brothers are growing up like little animals in these terrible swamps."

"I'm sorry I made you sad, Mother," Maria comforted her.

... One day Signora Elvira, a woman in the service of Count Mazzaheni, heard that Maria was most anxious to learn her catechism.

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Maria was overjoyed. After her long, hard day of housework, she would run over to Signora Elvira's place to study her lessons.

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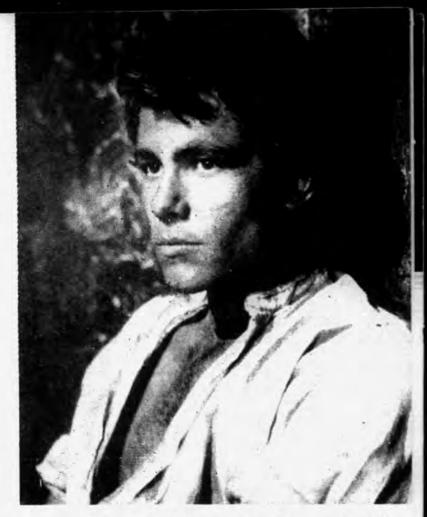
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Finally the great day came.

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The Goretti household was up very early that morning. Angelo had to be scrubbed and dressed in his best suit. Maria did not like to admire herself in the mirror, but today she could not help it. How beautiful she looked in the white dress, white slippers and veil! Her clothes were not new, but Maria did not mind. After all, Our Lord loves the poor. How often has He said so!

Before she left the house she asked everyone to forgive her every wrong she might have done toward them. Then Maria, her mother and Angelo, hurried the several miles to Church for the First Communion Mass.

In his sermon the priest spoke about purity and the pious custom of reciting three Hail Marys to overcome temptation against this holy virtue. He was thinking of Marietta, perhaps; for he knew, somehow, that this poor, simple, uneducated, farm girl was already a saint.

Her eyes were closed when she came back from the altar railing with Jesus in her heart. For a long time she talked with Him inside her, with her head bowed very low.

"I hope I can receive Jesus very soon again," were the first words Marietta spoke when she came out of the Church after Mass.

Her Mother who was a very practical woman, advised her: "Now, Maria, that



Maria's First Holy Communion

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In those days, children made promises at their First Communion. Maria promised three things:

- To keep pure, always.
- To be devoted to Our Mother of Sorrows.
- To recite three Hail Marys every morning and night.

And Maria kept her promise faithfully—until her death. . . .

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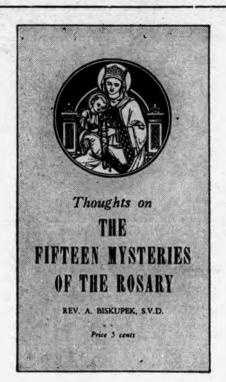
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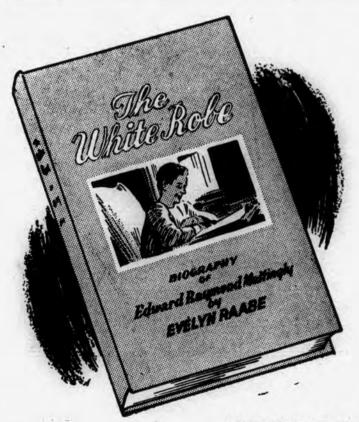
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INTENTIONAL SECOND EXPOSURE

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Vel. XXIX

SEPTEMBER, 1951

No. 7

H. Augustine's.



OUR PROVINCE



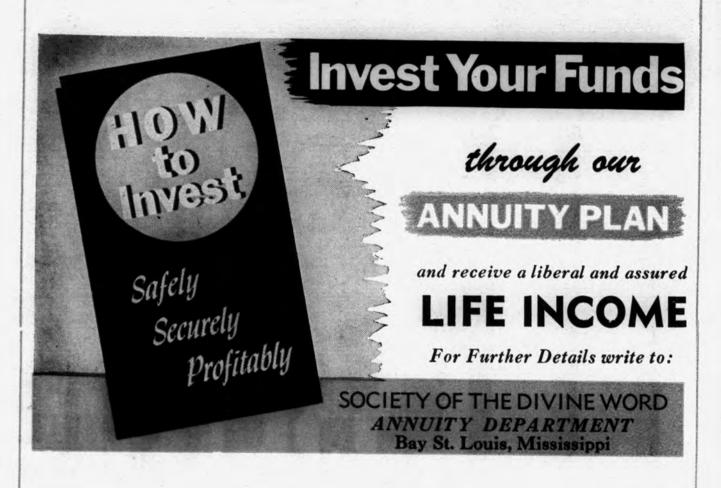
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To aid the cause for which the Divine Word Missionaries are working—more priests and religious for the Missions, especially among the Negroes.

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Rev. Robert E. Pung, S.V.D., Editor

OUR COVER .

The picture on our cover shows a map of the United States with the Southern Province of the Divine Word Missionaries shaded. The Southern Province of St. Augustine stretches the entire width of the country from California to Florida. It embraces more than one-third of the United States including all the so-called Southern States except Maryland. In these states, priests and Brothers of the Society of the Divine Word are laboring side by side to bring our Faith to countless thousands who otherwise would not hear of the love of Christ. (Turn to pp. 182 and 183 for picture article and statistics).

Vol. XXIX

SEPTEMBER, 1951

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In a commencement address last June, the Most Reverend Karl J. Alter, D.D., LL.D., Archbishop of Cincinnati, brought clearly into focus certain ideas of freedom which are somewhat blurred in the minds of many. The following are some selected passages.

Religious Freedom

"Religious freedom, in its true sense, is freedom of conscience. Religious freedom means that no person can be coerced by fear or by force to accept any particular religious belief. Truth, recognized as such by the individual, alone can claim the allegiance of the mind. Persecution, threats, punishment, bribes and favors are therefore utterly alien to the concept and exercise of religious freedom. Their use would contradict the God-given rights of the human personality. The mind was made by God to seek and possess truth. The will of man was fashioned in the same manner to seek and possess what is good. It would be a violation therefore of the natural functions of both the mind and the will if external pressure were imposed upon the conscience of the individual. This is sound Catholic doctrine and it is good American practice to which we readily subscribe . . .

No Conflict Between True Religion and True Science

"We readily grant that, as a matter of historical fact, there have been some over-zealous churchmen, just as there have been careless and irresponsible scientists who have made pronouncements outside the field of their own competence or far beyond the legitimate conclusions of demonstrated facts. The Vatican Council declared in substance that 170 if at anytime there seems to be a conflict or controversy between religion and science, it is due to one or the other of two things: either churchmen have claimed as established truth that which actually is not and which the Church officially has never sanctioned; or else scientists have claimed as established truth that which has not been fully demonstrated as such. Science and human research, by their very nature, have no competence to decide the content of Revelation. By the same token, the Church has no competence to decide the content of true science. The subject matter of inquiry in each instance is separate and distinct. Hence there is no possibility of conflict. A Church-affiliated institution of higher learning enjoys, therefore, as much freedom in the search for knowledge and the unrestricted right to teach the truth as any other institution, whether private or public, religious or secular . . .

Academic Freedom

Now, what about the claims of academic freedom? In its true sense, academic freedom merely implies that no instructor or professor should be restrained in teaching truth or in his search for knowledge, as long as he follows the discipline and methods of his own particular science or art or form of culture. But this does not mean that a professor has the right to substitute his own theories for facts. To do so would be an abuse of freedom. In a word, every professor must hold rigorously to the logic of demonstrated facts and not exaggerate the validity of his findings beyond the weight of his evidence. The classroom is a privileged forum . . .

(Continued on page 192)

Italy's Labor Day

Carlos Lewis, S. V. D.

All Rome was rejoicing like the rest of the country, for it was Italy's "Labor Day"—May 1, 1951. Street-cars and autobuses were not in operation for their drivers thought it was only just that they too should join in the Vivas and demonstrations characteristic of this day.

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The newly-consecrated Bishops are the Most Reverends Jacob Ghabrejesus and Haile Mariam Cahsai. Both belong to the Ethiopian rite, an Oriental rite whose liturgy is almost identical to that of the separated Coptic Church with which the greater part of the population is affiliated.

Bishop Ghabrejesus was born in Eritrea in 1889. Ordained a priest at the age of 24, he hs spent most of his life as a missionary pastor and For most of his priestly years he was a professor in various seminaries. His title is Apostolic Adminbuilder of churches. Yet he found time to publish various religious and scientific books. A new work-a four-language dictionary-will appear soon. Bishop Ghabrejesus is Apostolic Administrator of the Oriental rite Catholics of Eritrea, who number about 33,000 and are served by 84 priests. Residing at Asmara, the capital, he relieves another native Bishop, Msgr. Chidane Mariam Cassa, who, since 1930, was Ordinary of the Oriental rite Catholics of Eritrea, but was forced to relinquish his duties because of a serious paral-

The second prelate, Bishop Haile Mariam Cahsai, was born in 1895 at Adingrat, Ethiopia. He made part of his theological studies at Rome and was ordained a priest in 1925. istrator of Ethiopia. He resides at the capital, Addis Abeba, and has under his jurisdiction all the Catholics of Ethiopia (Oriental and Latin) who number about 40,000 and are ministered to by 64 Ethiopian priests. Bishop Cahsai supervises three Vicariates and six Prefectures Apostolic, all of which are now

Bishops enthroned near end of Consecration ceremonies, Sitting, left, Bishop Ghebrejesus; right, Bishop Cahsal, Standing on altar platform on left is is Cardinal Tisserent, Secretary of the Congregation for the Oriental Church.



CATHOLIC EDUCATION

and Academic Freedom

In a commencement address last June, the Most Reverend Karl J. Alter, D.D., LL.D., Archbishop of Cincinnati, brought clearly into focus certain ideas of freedom which are somewhat blurred in the minds of many. The following are some selected passages.

Religious Freedom

"Religious freedom, in its true sense, is freedom of conscience. Religious freedom means that no person can be coerced by fear or by force to accept any particular religious belief. Truth, recognized as such by the individual, alone can claim the allegiance of the mind. Persecution, threats, punishment, bribes and favors are therefore utterly alien to the concept and exercise of religious freedom. Their use would contradict the God-given rights of the human personality. The mind was made by God to seek and possess truth. The will of man was fashioned in the same manner to seek and possess what is good. It would be a violation therefore of the natural functions of both the mind and the will if external pressure were imposed upon the conscience of the individual. This is sound Cathclic doctrine and it is good American practice to which we readily subscribe . . .

No Conflict Between True Religion and True Science

"We readily grant that, as a matter of historical fact, there have been some over-zealous churchmen, just as there have been careless and irresponsible scientists who have made pronouncements outside the field of their own competence or far beyond the legitimate conclusions of demonstrated facts. The Vatican Council declared in substance that 170

if at anytime there seems to be a conflict or controversy between religion and science, it is due to one or the other of two things: either churchmen have claimed as established truth that which actually is not and which the Church officially has never sanctioned; or else scientists have claimed as established truth that which has not been fully demonstrated as such. Science and human research, by their very nature, have no competence to decide the content of Revelation. By the same token, the Church has no competence to decide the content of true science. The subject matter of inquiry in each instance is separate and distinct. Hence there is no possibility of conflict. A Church-affiliated institution of higher learning enjoys, therefore, as much freedom in the search for knowledge and the unrestricted right to teach the truth as any other institution, whether private or public, religious or secular . . .

Academic Freedom

Now, what about the claims of academic freedom? In its true sense, academic freedom merely implies that no instructor or professor should be restrained in teaching truth or in his search for knowledge, as long as he follows the discipline and methods of his own particular science or art or form of culture. But this does not mean that a projessor has the right to substitute his own theories for facts. To do so would be an abuse of freedom. In a word, every professor must hold rigorously to the logic of demonstrated facts and not exaggerate the validity of his findings beyond the weight of his evidence. The classroom is a privileged forum . . .

(Continued on page 192)

Italy's Labor Day

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Perhaps the appointment of these two Ethiopian Bishops will facilitate the solution of the delicate problem concerning the entrance of foreign



missionaries into Ethiopia. their nomination the prelates were warmly congratulated by Emperor Haile Selassie who himself received part of his education from a Catholic missionary Bishop. The Bishops are hopeful for the future. Priestly and religious vocations are flourishing among the youth. They will contribute in no small degree to the return of their separated countrymen to the Fold of Christ and to the extension of the Faith among the many tribes still unchristianized. Concerning the reunion of the dissidents, Bishop Cahsai said: "To this end I shall dedicate all my energies. Even the schismatics have rejoiced over the recent dogma of the Assumption proclaimed by the Pope, just as they did long ago for that of the Immaculate Conception."



JAPANESE MISSIONS IN SAN FRANCISCO

James Moultrie, S.V.D.

Perhaps a note on the history of the Japanese Missions will prove enlightening. In May, 1914, Brother Masui arrived in the Golden Gate City to assist Father Julius von Egloffstein, S.J., in the opening of the Mission. Father von Egloffstein and Brother Masui were joined in 1917 by newly ordained Father Pius Moore, S. J. In November 1925 as the work at St. Ignatius Church and College, now the University of San Francisco, grew, the Mission was given to the Fathers of the Divine Word. In 1925, Father William Stoecke, S.V.D., began to build on the foundation laid by the Jesuit Fathers. One year later, Father John Zimmerman, S. V. D., a veteran of 16 years in Japan, joined him at the

Mission. In January 1951, after 25 years devoted to building the Mission, Father Stoecke was succeeded by Father Joseph Guetzloe, S.V.D. Father came to the Mission after more than ten years service in the Japanese Missions.

Today, work in this Mission proves more and more successful. There were 24 First Communicants on Pentecost Sunday. The 8th grade graduation class consisted of 10 girls and 6 boys. As for other parish activities, the devotion in honor of Our Lady of Fatima takes a prominent place. Every First Sunday, there is a special liturgical High Mass. The young people interested in the movement meet the preceding Wednesday to rehearse the Gregorian (Continued on page 190)

This year's first Holy Communicants with Father Joseph Guetaloe, S.V.D.



INTENTIONAL SECOND EXPOSURE



Most Reverend Haile Mariam Cahsai, Titular Bishop of Sozusa (Libya) and Administrator Apostolic of all the Catholics (Latin and Oriental) of Ethiopia. He is a native of Ethiopia and belongs to the Alexandrian-Ethiopian rite. Consecrated May 1, 1951, Rome by Cardinal Tisserant.

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Ethiopian students in Vatican City with their Professor Father Francois, also an Ethiopian (second row, second from left). The seminarians, all philosophy students, frequent classes at the Urban College. At home in their college they receive classes in Ethiopian liturgy and literature from Father Francois.

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On the grounds of the Ethiopian College, Vatican City. Left to right: Father Abraham Francois, Ethiopian professor of the college; Bishop Cahsai, Bishop Ghebrejesus, Father Carlos Lewis, S.V.D. The Ethiopian College is the only one within Vatican City limits.



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Sister Mary Borromeo, O. P., veteran of the Mission, with some of her charges.

The members of Assumption Parish in the City of Cincinnati, Ohio, probably would never have realized that there was real work right at their doorsteps, if the pastor had not started special instruction classes for their Negro neighbors. There were very few cradle Catholics among the Negroes in the vicinity. The work had to grow from the ground up. But grow it did!

Today, with Father John F. Dillon, pastor of the Church of the Assumption, as administrator and Father Richard F. Bedman as his assistant, the Mission for the Colored, named for the Mother of God, can boast of a sizeable church edifice and a steady annual stream of converts to the Faith.

Apart from the zeal of the diocesan priests in charge of the Mis-

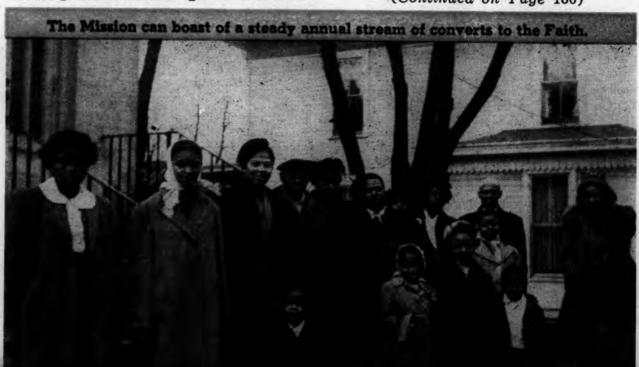
DOORSTEP MISSION

John LaBauve, S.V.D.

sion, much credit for the success and continued progress of the enterprise must be given to the Sisters of St. Dominic. Three Sisters help regularly with the instruction of prospective converts during the school year. Others are brought in from time to time, as the need arises. The veteran of the Mission is Sister Mary Borromeo, O.P., who has been in this work since 1940 and has guided the Sisters' portion of the work since 1946. Assisting in the work for six weeks this summer was Sister Mary Ellen, O.P., the well known author of the booklets, Racial Myths and The Heresy of Race.

The Church of the Mother of God is the only one in the city of Cincinnati listed as a special Mission for the Colored. Some may consider this a perpetuation of the pattern of segregation, all too frequently found in our churches both North and South. However, it should be considered a temporary arrangement, set up to meet the exigencies of the moment. Until such time as Catholics, both clergy and laity, will have a genuine spiritual concern for all of the persons living within the confines of their parish, such establishment will be necessary for the

(Continued on Page 186)



SEVENTH SUMMER OF LAY RETREATS

Charles J. Henry

For seven summers now laymen have been laying aside their daily occupations and have been setting their course towards St. Augustine's Seminary, Bay St. Louis, Miss. These men have felt the urge to stir up the spiritual ingredients in the caldron of Catholic living, to cause the current of Christianity to flow more freely and more generously into every sphere of their daily activities. These men have been coming to make an annual week-end spiritual retreat.

At 7:30 on Friday evening, each retreat opens with Benediction of the Blessed Sacrament, combined with devotions and night prayers; then comes an opening conference. Saturday gives the men, in addition to Holy Mass, opportunities to attend several conferences, make the Way of the Cross, join a procession to the Lourdes Grotto, go to Confes-

sion and attend evening prayers and Benediction. Together with several conferences, Sunday brings in its wake a Communion Mass and a High Mass. The retreat closes about the middle of Sunday afternoon with the renewal of baptismal vows and Benediction.

During the course of the conferences, the principal duties of the Catholic layman are brought into the spotlight; the retreatant's proper relationship to God, to himself, to his neighbor is graphically and, at times, dramatically revealed. Obligations to family and parish are given special emphasis.

While remaining in the quiet of the chapel, while resting on a bench in the park, or while roaming over the peaceful and picturesque campus, each man is at liberty to meditate on the great variety of ideas presented to him. Each idea, prop-

One of the four groups who made the week-end retreat this summer,

INTENTIONAL SECOND EXPOSURE



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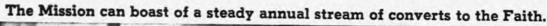
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The laymen's retreat movement, which has spread to about 42 states, includes "well over 150 lay retreat houses," and now embraces about 250,000 men, established its first firm and enduring hold on St. Augustine's Seminary in the summer of 1945. Thirty-five Catholic laymen found their way to Bay St. Louis for the first retreat which was preached by the Reverend Clarence J. Howard, S.V.D.

The men who have come year after year have been able to appreciate a certain variety in the style, content, and sequence of the conference through the device of having a different priest preach the retreat each succeeding year. Since 1945 the distinction of preaching the retreat or series of retreats has fallen to the following: Fathers Leander Martin (1946), John W. Bowman (1947), Max Williams (1948), Arthur C. Winters (1949), Harold Perry (1950), and William Adams 176

(1951), all of the Society of the Divine Word.

The summer of 1945 and 1946 witnessed here only one week-end retreat; the summers of '47, '48, and '49, three apiece; the summers of 1950 and 1951, four each. In 1945, 35 men took part in the retreat; in the 1951 series of four week-end retreats 219 men participated. So it is evident that the persevering and untiring efforts of the Reverend Robert E. Pung, S.V.D., who has been in charge of the entire lay retreat program since its inception in 1945, have enjoyed no small degree of success. Without a doubt, the lay retreat movement at Saint Augustine's has grown in strength and popularity.

The major seminarians share part of the responsibility for the success of the retreats; for some of them have displayed a great degree of diligence in contributing towards the material welfare of the retreatants. They prepared the facilities for sleeping and dining (all due ap-

(Continued on page 184)

A Good Will Ambassador

Leonard Olivier, S.V.D.

At a special ceremony on Sunday afternoon in St. Mark's Methodist Church, Gulfport, Mr. Charles H. Powell was honored for his fifty years of loyal service to the I. C. R. R. The ceremony reached its climax when Mr. T. C. Casey, I. C. R. R. superintendent of Jackson, Mississippi, presented Mr. Powell with a lifetime pass engraved on a solid gold plate.

Mr. Powell learned the railroad business from W. E. Merrill, agent at McHenry. Being ambitious, he mastered every angle of a station master's business with the exception of telegraphy. Hence, he was ready for duty on the first parlor car ever operated on the railroad line in 1905.

He was made cook, waiter, and porter upon inauguration of buffet service in 1909. After the line placed café cars in service in 1926, Mr. Powell became waiter - in - charge. The following year he transferred to mail handler at the "head-end of the train."

According to his co-workers, "One continuous smile" sums up his service with the line. But the 50 year service man confides that in reality he had two faces, one he showed the public, the other he wore only in privacy. And he explains: "It was this way that I managed to overlook little irritations that didn't matter."

(Continued on page 192)

Mr. T. J. Casey presents Mr. Charles H. Powell with a lifetime pass. (l. to r.) Rev. B. G. Roberts, minister; Mr. T. J. Casey; Mr. Charles H. Powell; Raymond A. Powell, son; Mrs. Charles H. Powell; Mrs. Corline Sinclair, sister-in-law; Mrs. Alberta Butler, daughter.



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PRAYER AND SACRIFICE—

Mary's Request

Gerald Lewis, S. V. D.

Over a million Catholics crowd two thousand churches every Friday night to take part in the Novena to Our Sorrowful Mother. It is not surprising at all that the devotion to Our Lady of Sorrows attracts such large crowds. Even in the early church, the Christians contemplated the Sorrows that filled the life of the Mother of Christ. But it was not until 1413 that a feast was instituted in honor of the Seven Sorrows of Mary and in the 17th century it was celebrated with great solemnity by the Servite Fathers. Just as the feast of Our Lady of Sorrows on the Friday of Passion Week, shows us how Mary had her share in the sufferings of Christ, this second feast on September 15, tells us of all the compassion which the Mother of Our Savior feels for the Church who is crucified in her turn.

The sorrowful Mother Novena is consecrated to prayer for the conversion of Russia and World Peace. More than thirty years ago, Our Lady came down to earth and prophesied what would happen if men did not cease offending God. She warned against Communism; she gave advice on how to overcome it; she promised the conversion of Russia and World Peace if men would grant her request. Her request? Pray and sacrifice—cease offending God. With sadness in her eyes, with her heart surrounded by a crown of thorns, she pleaded then, and she pleads now-cease offending God. The war clouds grow darker, our youth prepares for war, factories continue to produce cannons and machine guns, instruments of



destruction are piled high as nations race to arm themselves for the worse. The tension grows everywhere and Mary's mother heart is filled with compassion at the sad plight of the Church and her children.

On Calvary, Our Sorrowful Mother was divinely appointed to support with her protecting arms and to stand close to her sons and daughters when they need her most. From the parched lips of the Savior, dying for suffering humanity, came His last will: "Behold thy Mother!" The Mother of God will never rest as long as we take the Savior's advice to heart. Like a good mother, she grieves over the misfortunes of her children. At Lourdes, she is the gentle mother with rosary in hand merely suggesting that we say that prayer. We ignored her and she came again in 1917 when the great world war had brought so much sorrow to her children. Showing a heart surrounded by thorns she (Continued on page 192)

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Eminary / Ews.

Provincial Goes West

In the middle of the afternoon on June 30, when the Community was settling down from the hustle and bustle of ordination and First Mass which took place on June 29 and 30, everyone was aroused by the ringing

of the tower bell. What was up? It was a royal send-off for the Very Reverend William C. Bauer, S. V. D., Provincial, Father Lawrence Walsh, S. V. D., Rector, and Father Christian Baker, S. V. D., who were shoving off on their thirty-day tour which was to take them through the states of Louisiana, Texas, Arizona, New Mexico and California. Father Provincial's time was taken up with official visitation and conference with the Divine Word Fathers working in the California area. The other two gave scheduled talks and did propaganda work for the Seminary. An amusing footnote to the departure story is that ten minutes after the party had driven off, they were back at the Seminary. Father Rector had left his wallet at home.

Major Sem Increases

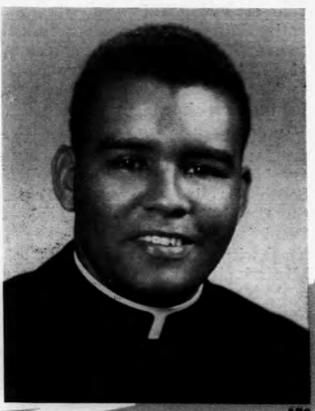
Father Provincial had hardly returned from his official visit to the California Missions when someone (not your news hawk) squeezed—mind you—from him the names of the new confreres appointed to study with us in the South this year.

Father Joseph Francis, S. V. D., newly appointed Assistant Prefect of the students.

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Minor Sem Follows Suit

Recent reports from the registrar's office give every indication that the high school department will even



PRAYER AND SACRIFICE—

Mary's Request

Gerald Lewis, S. V. D.

Over a million Catholics crowd two thousand churches every Friday night to take part in the Novena to Our Sorrowful Mother. It is not surprising at all that the devotion to Our Lady of Sorrows attracts such large crowds. Even in the early church, the Christians contemplated the Sorrows that filled the life of the Mother of Christ. But it was not until 1413 that a feast was instituted in honor of the Seven Sorrows of Mary and in the 17th century it was celebrated with great solemnity by the Servite Fathers. Just as the feast of Our Lady of Sorrows on the Friday of Passion Week, shows us how Mary had her share in the sufferings of Christ, this second feast on September 15, tells us of all the compassion which the Mother of Our Savior feels for the Church who is crucified in her turn.

The sorrowful Mother Novena is consecrated to prayer for the conversion of Russia and World Peace. More than thirty years ago, Our Lady came down to earth and prophesied what would happen if men did not cease offending God. She warned against Communism; she gave advice on how to overcome it; she promised the conversion of Russia and World Peace if men would grant her request. Her request? Pray and sacrifice—cease offending God. With sadness in her eyes, with her heart surrounded by a crown of thorns, she pleaded then, and she pleads now-cease offending God. The war clouds grow darker, our youth prepares for war, factories continue to produce cannons and machine guns, instruments of



destruction are piled high as nations race to arm themselves for the worse. The tension grows everywhere and Mary's mother heart is filled with compassion at the sad plight of the Church and her children.

On Calvary, Our Sorrowful Mother was divinely appointed to support with her protecting arms and to stand close to her sons and daughters when they need her most. From the parched lips of the Savior, dying for suffering humanity, came His last will: "Behold thy Mother!" The Mother of God will never rest as long as we take the Savior's advice to heart. Like a good mother, she grieves over the misfortunes of her children. At Lourdes, she is the gentle mother with resarv in hand merely suggesting that we say that prayer. We ignored her and she came again in 1917 when the great world war had brought so much sorrow to her children. Showing a heart surrounded by thorns she (Continued on page 192)

Saminary Vawls

Provincial Goes West

In the middle of the afternoon on June 30, when the Community was settling down from the hustle and bustle of ordination and First Mass which took place on June 29 and 30, everyone was aroused by the ringing

of the tower bell. What was up? It was a royal send-off for the Very Reverend William C. Bauer, S. V. D., Provincial, Father Lawrence Walsh, S. V. D., Rector, and Father Christian Baker, S. V. D., who were shoving off on their thirty-day tour which was to take them through the states of Louisiana, Texas, Arizona, New Mexico and California. Father Provincial's time was taken up with official visitation and conference with the Divine Word Fathers working in the California area. The other two gave scheduled talks and did propaganda work for the Seminary. An amusing footnote to the departure story is that ten minutes after the party had driven off, they were back at the Seminary. Father Rector had left his wallet at home.

Major Sem Increases

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Minor Sem Follows Suit

Recent reports from the registrar's office give every indication that the high school department will even





His Excellency, the Most Rev. Richard O. Gerow, S.T.D., Billiop of Natchez, solemnly blessed new addition to our student's building. Bishop Gerow was assisted by our two newly ordained priests, Fathers Leonard Olivier and John LaBauve.

outstrip the major seminary proportionately in its 1951-52 enrollment.

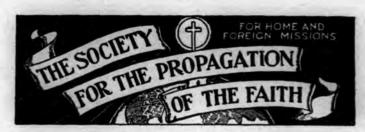
For September about 34 are expected to be on the roster of first year students. This will bring the entire Minor Seminary enrollment to over 75, the highest in the history of St. Augustine's. The new wing to the students' building will be used for the first time.

Students admitted to the first year are from Alabama, Florida, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, the Canal Zone and the Island of Dominica, B.W.I. Louisiana leads as usual with sixteen new students, but Mississippi surprised us this year with four freshmen. Alabama, Canal Zone, and Dominica are tied for third place with two apiece. North Carolina, South Carolina, Florida and Tennessee have one each.

Retreats Progress

The retreats for laymen held every summer here at St. Augustine's are making remarkable progress. With Father William Adams, S. V. D. of Holy Rosary Institute, Lafayette, as the retreat Master for this year, 219 men have made the week-end spiritual exercises. There were fifty-two men on the first retreat, held on the second week end of July. On the week end of July 13-15, thirty-two men made the retreat. For the third retreat, July 27-29, there were eighty-two in attendance. The fourth retreat held the first week of August attracted 53 men. Besides the regular retreatants, ninety men from the St. Vincent de Paul Conference of New Orleans, Louisiana made use of our grounds and facilities for a day of recollection on July 22. The saying

(Continued on page 184)



The Holy Father's ... MISSION INTENTION

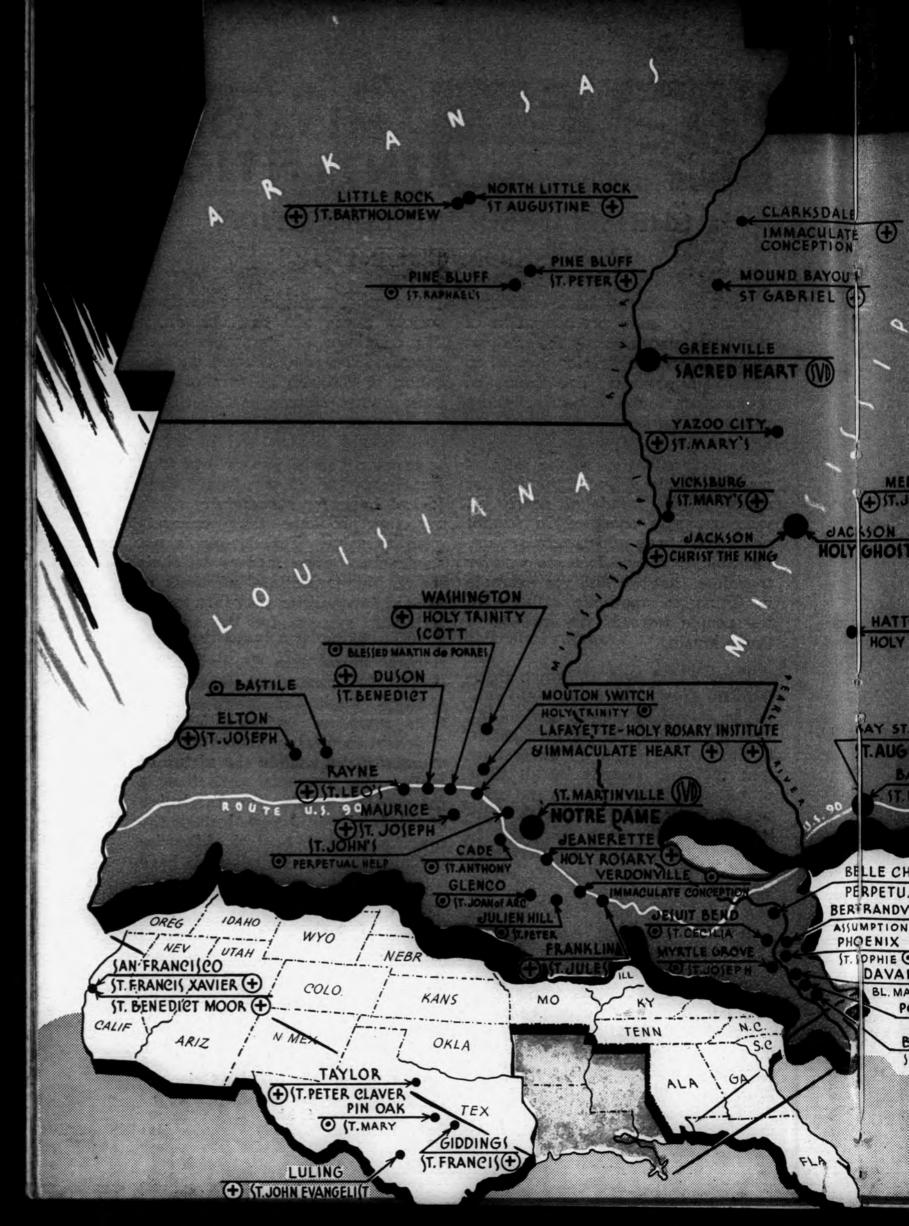
CHRISTIAN SOCIAL EDUCATION IN MISSION COUNTRIES

Social problems have suddenly become the main preoccupation of the governments and the peoples of the mission countries just as in the western world. The defects of the ancient social systems of these regions have been heightened and brought to a more critical condition. This situation in the light of modern ideals of social justice has arisen in the minds of nearly all who patiently accepted in former years conditions which now are unbearable to them. It is no wonder therefore that we find for example in China an apathetic attitude of the people towards the inroads of Communism

These social evils in which Communism grows like mushrooms cannot be solved by merely eliminating Communism. It is our obligation to help these people to understand that the true remedy of all their problems is to be found in the practice of justice tempered with charity. Our faith must be given to these people in order that they may put into practice the words of St. James: "What will it profit, my brethren, if a man says he has faith, but does not have works? Can the faith save him? And if a brother or a sister be naked and in want of daily food, and one of you say to them, "Go in peace, be warmed and filled," yet you do not give them what is necessary for the body, what does it profit? So faith too, unless it has works, is dead in itself." (James 2:14-17)

The most evolved and civilized society needs the basis of Christian education for its proper development. The need of such an education in the mission territories is even greater because even the leaders themselves are imbued with ancient feudal notions and in trying to execute a social justice they have just learned, need the deeper theological basis for successfully meeting the problems they sincerely wish to solve. The danger is not small that these leaders in their search for immediate solutions of age-old inequalities may turn to materialistic systems for the answer. In their haste, they may choose a remedy worse than the evil. The denial of Communism alone is the answer. Capitalism likewise contains germs of materialistic ideas which in themselves distort and render almost impossible the virtue of justice. For example, capitalism is not concerned about the dissolution of the family in Japan through the practice of birth control. Likewise in China the popular tribunals have often deprived owners of their possessions and sometimes their life because of notorious false accusations. The social evils of the Far East cannot be met except through positive solutions founded on Christian social principles.

All should pray during this month for a wider spread of the practice and knowledge of these principles among the peoples of the Orient. The Society for the Propagation of the Faith.





MERIDIAN +) ST. JOSEPH

SON GHOST

KSDAL ACULATE

BAYOU RIEL (

W

HATTIESBURG HOLY ROSARY (+)

AY ST. LOUIS

BELLE CHASSE PERPETUAL HELP (+)

BERTRANDVILLE ASSUMPTION (

PHOENIX ST. SOPHIE O

DAVANT

0 BL. MARTIN de PORRES

POINTE-A-LA-HACHE

ST. THOMAS (+) BOHEMIA

ST. JOSEPH O

SEMINARY 1

Major Seminarians	21
Juniors	10 15 75 11
Clerical Novices	
Brothers	
Students	
Candidates and Novices	

DEANERIES 3

Jackson Deanery - Jackson, Miss. St. Martinville Deanery - St. Martinville, La. Greenville Deanery - Greenville, Miss.

- PARISHES AND MISSIONS 45
- PRIESTS 70
- **BESIDES** the mission stations and parishes in the Southland shown in this study Divine Word Missionaries administer parishes in the interest of colored Catholics in Chicago, St. Louis, Trenton and Asbury Park, N. J.



Deaneries and Seminary.



Parishes with resident priests.

Missions attached • to a parish.

SEMINARY NEWS

(Continued from page 180)

"Great oaks from little acorns grow" can truly be applied to the Laymen's Retreat League. It was only a handful of men who started the present movement. But they went home and told others. Soon, with one retreat a summer, men responded in such numbers as to require the holding of a second and third retreat. From all appearances it seems that it will be necessary to hold a retreat every week-end of the summer in order to accommodate all who wish to make retreats.

A special feature of the retreats that has proved very popular with the men is the fifteen minute period of private adoration before the Blessed Sacrament. The men are remarkably faithful to the period assigned them.

Over 90 St. Vincent de Paul men from New Orleans spent a Day of Recollection at St. Augustine's on Sunday, July 22.

SEVENTH SUMMER OF LAY RETREATS

(Continued from page 176)
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innumerable minor emergencies
which crop up during such gatherings.

Each man who makes a lay retreat at the Seminary automatically becomes a member of St. Augustine's Laymen's Retreat League. Some members are to be praised for their persevering attendance year after year; others are to be commended for their zeal in obtaining new recruits for the League from among their relatives and acquaintances.

The local League is affiliated with the National Catholic Laymen's Retreat League, which promotes and encourages the lay retreat movement throughout the country. The retreatants are all members of a great Christian army, who are advancing towards a more solid and deeper spirituality, who are more adequately armed to cope with the great and small problems of daily living. The lay retreat movement marches forward in America, and St. Augustine's Seminary has not been out of step.





Frank J. Ford

Another Convert

Just one year in a parochial school convinced Franklin Shands of Cincinnati that the Catholic Church is "really interested in Negro youth," and as a result the noted Negro athlete and artist joined the Church, together with his wife and their three - year - old daughter. At St. Christina's school in Cincinnati, Shands joined the track team coached by Father Charles Murphy. After graduation, he enrolled at Miami University's school of fine arts. where he won letters in football and track and won several national awards in art.

He organized a campus interracial club that succeeded in obtaining admission of Negroes to Miami's dormitories and dining halls, and he was one of the first members of his race to be elected to Delta Phi Delta, national honorary art fraternity.

Mr. Shands is now teaching art and coaching three sports at De Porres High School in Cincinnati His football, basketball, and track teams are turning in remarkable records.

Solid Progress

After a visit to the training camps at Pensacola, Florida, and Fort Benning, Georgia, Walter White, one of the country's foremost Negro leaders, enthusiastically reports that "It was not the technical proficiency of our armed forces which impressed me most. Two other facts seem to me to be of equal if not greater importance—the high caliber and morale of enlisted men and officers, particularly the younger ones, and

the uniform success of the democratization of our armed services through abolition of the color line.

"Down there where I was, very deep in the South, the Navy and Air Force have totally wiped out racial separation. White enlisted men and officers seem completely unaware of and indifferent to this revolutionary change. As for Negroes, a handsome young naval aviation cadet told me at the Pensacola Naval base, 'Now I have something to fight for and, if necessary, die for In the Navy I am just another American fighting for his country—not a second-class citizen any more."

Plain Talk

Speaking before the Brooklyn Interracial Council recently, Judge John F. X. McGohey, one of New York's foremost jurists, emphasized the cause of interracial justice as "the most important piece of unfinished business in our country today.

"America," said he, "stands as the best example of democracy in the world—a government under which people have a voice in the making of laws which govern them. Currently, we are engaged spreading over the earth, wherever we have listeners, our concept of democracy and people whose cultures have been developed along entirely different lines, are giving They are interested in our principles, but they are even more interested in knowing how these principles work in practice. They will want to know if all Americans.

(Continued on page 189)

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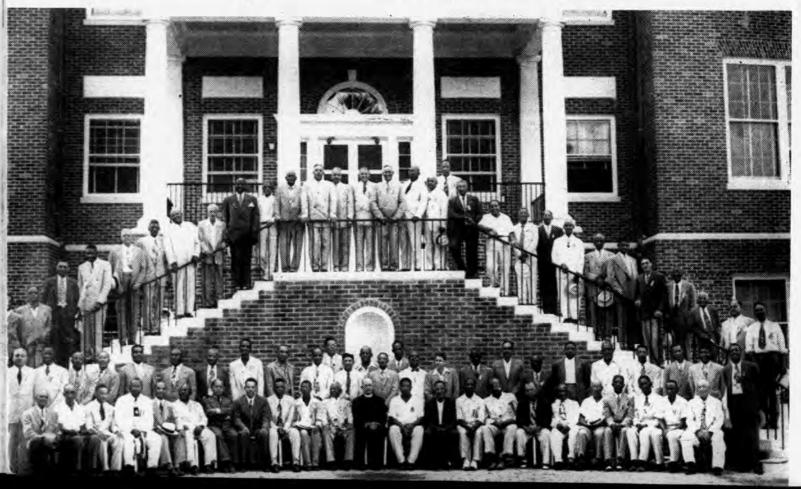
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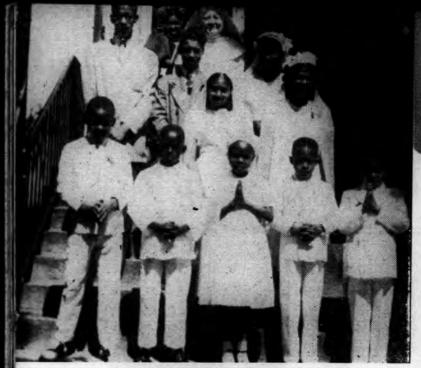
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(Continued on page 189)



Sister Mary Borromeo and a recent First Communion class

DOORSTEP MISSION

(Continued from page 174)

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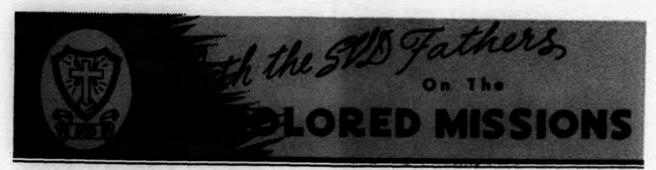
FORWARD MARCH

The annual report on Negro missions in the United States, issued by Father J. B. Tennelly, secretary of the Commission for Catholic issions Among the Colored People, shows a sizeable increase in the number of Catholics during the last year. "The total number of Catholic Negroes served throughout the country," says Father Tennelly, "is approximately 400,000. This is a net increase of about 20,000 members during the year, of whom 10,092 are adult converts.

"Negro missions are being carried on in 70 dioceses and 27 states. The churches provided especially for service to Negroes now number 445, an increase of 17 over the number reported last year. Two large hospitals for Ngroes were completed during the year and 12 hospitals and 24 well-equipped and well-staffed medical clinics are being operated under Catholic auspices for the exclusive benefit of Negroes.

"More than 2,000 nuns, members of over a hundred different religious communities, constitute the larger part of the personnel in the schools and other establishments. Four hundred and fifty of these are themselves of the colored race."

Statistics for the Negro missions for 1950 are as follows: Catholics, 398,111; churches, 445; priests, 624; infant Baptisms, 15,647; adult Baptisms, 10,092; schools, 321, and pupils 69,604. This compares with 1949 as follows: 380,753; 428; 613; 14,141; and 8,596; 312; and 67,738.



Jubilee at St. Leo's Roberts Cove, La.

St. Leo's is just a small parish of thirty families, but in the 66 years of its existence it has contributed much to the church, giving it four priests and five sisters. One of these priests, Msgr. Olinger, recently returned to St. Leo's to offer a Mass of thanksgiving in observance of the 25th anniversary of his ordination to the priesthood. Assisting Msgr. Olinger as deacon and subdeacon of the Mass were Rev. Daniel Habetz and Rev. William Ohlenforst-both of whom are natives of St. Leo's. Father Mathias Braun, S.V.D., pastor of St. Leo's was the archpriest.

From the Ground Up In Jeanerette

In the year 1944, the Most Reverend Jules B. Jeanmard, D. D., Bishop of Lafayette, asked the Divine Word Missionaries to begin a Mission in Jeanerette, Louisiana, to take care of the spiritual needs of the Negro Catholics of that town.

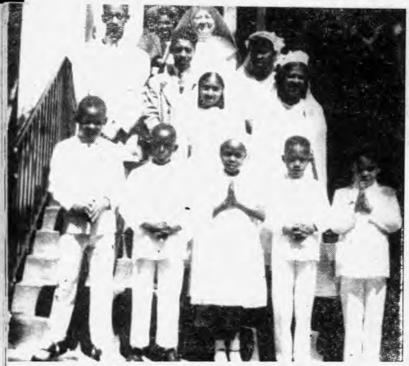
Father Anthony Bourges, S.V.D., pastor of Notre Dame in St. Martinville, La., is carrying on extensive repair work on his church. While repairing the steeple he is also plastering and redecorating the interior. Father Bourges has two assistants, Father Clem Meyer, S.V.D., and Mark Figaro, S.V.D. Besides Notre Dame in St. Martinville, the three Fathers also take care of two missions, Our Lady of Perpetual Help, St. John, La., and St. Anthony's, Cade, La.

The late Father Cosmas Schneider, S.V.D., a veteran from the Missions of Mozambique, was the first Divine Word Father to be assigned to this work. Father Schneider found three hundred Negro Catholics in this town without a shepherd. He was determined to make them his flock. From the time of his appointment in December 1944 until October 1945, Father worked hard to build a church for his people. On the fourteenth of October, the Bishop came from Lafayette for the dedication. The work was named for Our Lady of the Rosary. It was a grand day for all the colored Catholics of the town.

Today, this Mission numbers approximately 400 Catholics. About 100 of these are school children, who attend Our Lady of the Rosary School. The school is staffed by five Sisters and two lay teachers. Fathers Arthur Haines, S.V.D. and Clarence Weber, S. V. D., teach cate-



INTENTIONAL SECOND EXPOSURE



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DOORSTEP MISSION

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Clarence Weber, S.V.D., with the help of two Mercy Sisters, successfully . . .

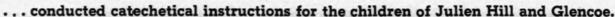
chism. Both are happy to be following in the footsteps of Fr. Schneider. They admire the work he accomplished and try to further it. Thus they have founded two other rural Missions, one at Julien Hill, and the other, at Glencoe. This gives them the additional care of about three hundred souls. The continual instruction classes and other activities of mission life keep both priests quite busy, but this summer they took on a new burden, summer school.

Two Mercy Sisters from New Or-

leans and Father Clarence Weber, S.V.D., conducted the schoool at Julien Hill (Four Corners), La., and at St. Joan of Arc Mission, Glencoe, La. Catechism instructions were given—Bible stories made vivid by projecting them on the screen. As the finalé, all the children were taken on a picnic at Weeks Island.

The pastor, Father Arthur Haines, S. V. D., and his former assistant, Father Clarence Weber, S.V.D., now pastor at Elton, La., are deeply grateful to the Mercy Sisters, espe-

(Continued on page 191)





WHAT'S HAPPENING HERE

(Continued from page 185)

without regard to race or antecedents or culture, enjoy the full

benefits of citizenship.

"Unfortunately," asserted Judge McGohey, "there is a sinister force at work in the world today which calls itself democracy, but which is not democracy as we know it. It lives on class hatred, fomenting hatred of employee for employer, of black for white, rich for poor and vice versa. In our efforts to overcome this force, there are two aspects to be considered—the spiritual and the material.

"From the purely spiritual point of view we must love others as Christ loved us, and from a purely selfish point of view we must practice true democracy if we wish to survive. If we fail to influence people of other countries towards acceptance of our form of government, the opposing force in the world will destroy these people and ultimately our own people to right thinking in the field of interracial justice, and by promoting interracial cooperation and good will."

Bigotry on the Wane

Sydney J. Harris, widely read columnist of the Chicago Daily News, holds no brief for racial rabble rousers and employs no weasel words in denouncing their activities. "Bad news," says he, "makes the headlines, while good news goes almost unnoticed. Great disaster always commands more public attention than displays of great decency.

It is worth observing that relations between Negroes and whites in America have been steadily improving over the last few years. It was gratifying to hear, a while back, that a national college fraternity, by general vote, had opened its membership to Negro students. It was also gratifying to learn, at the same time, that a large Chicago department store was opening job

opportunities to Negroes.

"These events," points out Harris, "have been happening quietly. They lack the dramatic impact of a lynching or a house-burning. This is because good people, like good news, do not make much noise. It is the fanatics we hear. The people who hate, love to shout; the people with twisted minds and sick emotions are forced to spill out their bitterness in public. Goodness works more silently, and its effect is never so obvious. But, unfortunately, goodness is often passive, evil is active. That was what the great Irish poet, Yeats, meant when he wrote: 'The best lack all conviction while the worst are full of passionate intensity.'

"Most Negroes, I am convinced, are not aware of the immense reservoir of good will which most white people have for them; all they can hear is the strident voices of their enemies. It has always struck me as one of the spiritual miracles of Christianity that it inspires such devotion among the Negroes, who have the most right to be bitter about the discrepancy between Christian ideals and practices."

tittle drops of water

So the poet tells us. Your monthly contributions, large or small, will flow together and grow into an ocean of help for our work of educating candidates for the priesthood and brotherhood. Join today! . . . ONCE-A-MONTH CLUB

St. Augustine's Seminary Bay St. Louis, Mississippi

INTENTIONAL SECOND EXPOSURE



Clarence Weber, S.V.D., with the help of two Mercy Sisters, successfully . . .

chism. Both are happy to be following in the footsteps of Fr. Schneider. They admire the work he accomplished and try to further it. Thus they have founded two other rural Missions, one at Julien Hill, and the other, at Glencoe. This gives them the additional care of about three hundred souls. The continual instruction classes and other activities of mission life keep both priests quite busy, but this summer they took on a new burden, summer school.

Two Mercy Sisters from New Or-

leans and Father Clarence Weber, S.V.D., conducted the schoool at Julien Hill (Four Corners), La., and at St. Joan of Arc Mission, Glencoe, La. Catechism instructions were given—Bible stories made vivid by projecting them on the screen. As the finalé, all the children were taken on a picnic at Weeks Island.

The pastor, Father Arthur Haines, S. V. D., and his former assistant, Father Clarence Weber, S.V.D., now pastor at Elton, La., are deeply grateful to the Mercy Sisters, espe-

(Continued on page 191)

... conducted catechetical instructions for the children of Julien Hill and Glencoe.



WHAT'S HAPPENING HERE

(Continued from page 185)

without regard to race or antecedents or culture, enjoy the full

benefits of citizenship.

"Unfortunately," asserted Judge McGohey, "there is a sinister force at work in the world today which calls itself democracy, but which is not democracy as we know it. It lives on class hatred, fomenting hatred of employee for employer, of black for white, rich for poor and vice versa. In our efforts to overcome this force, there are two aspects to be considered-the spiritual and the material.

"From the purely spiritual point of view we must love others as Christ loved us, and from a purely selfish point of view we must practice true democracy if we wish to survive. If we fail to influence people of other countries towards acceptance of our form of government, the opposing force in the world will destroy these people and ultimately our own people to right thinking in the field of interracial justice, and by promoting interracial cooperation and good will."

Bigotry on the Wane

Sydney J. Harris, widely read columnist of the Chicago Daily News, holds no brief for racial rabble rousers and employs no weasel words in denouncing their activities. "Bad news," says he, "makes the headlines, while good news goes almost unnoticed. Great disaster always commands more public attention than displays of great decency.

It is worth observing that relations between Negroes and whites in America have been steadily improving over the last few years. It was gratifying to hear, a while back. that a national college fraternity. by general vote, had opened its membership to Negro students. It was also gratifying to learn, at the same time, that a large Chicago department store was opening job opportunities to Negroes.

"These events," points out Harris, "have been happening quietly. They lack the dramatic impact of a lynching or a house-burning. This is because good people, like good news, do not make much noise. It is the fanatics we hear. The people who hate, love to shout; the people with twisted minds and sick emotions are forced to spill out their bitterness in public. Goodness works more silently, and its effect is never so obvious. But, unfortunately, goodness is often passive, evil is active. That was what the great Irish poet, Yeats, meant when he wrote: 'The best lack all conviction while the worst are full of passionate intensity.'

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St. Augustine's Seminary, Bay St. Louis, Mississippi



The children of MORNING STAR SCHOOL are true lovers of Mary. Each year the crowning of Mary is an impressive and inspiring ceremony.

JAPANESE MISSIONS

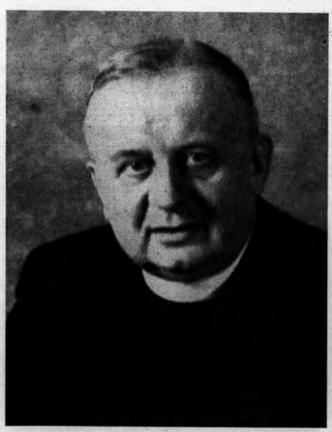
(Continued from page 173)

Chant. There is no special choir—everybody in attendance sings the Chant. Hence, we have a real liturgical Mass. For this Mass, the statue

cf Our Lady of Fatima is given an honorable position amid the splendor of flowers and candles. This is a new experience for the parish, and so far, an inspiring one.

In Pious Memory of FR. CHARLES REINELT, S.V.D.

Father Reinelt was born March 22, 1900, at Ziegenhals, Silesia, Germany. After his perpetual vows as a member of the missionary Society of the Divine Word, September 29, 1926, he was ordained priest May 26, 1927. He arrived in his field of labor in the United States August 29, 1927. Up to 1935 he spent most of his time in the Sacred Heart Mission Seminary at Girard, Pa., as teacher and spiritual director of the Brothers. Transferred to the St. Augustine's Seminary in Bay St. Louis, Miss., he worked there in the same capacity until September, 1937, when he was appointed pastor of St. Nicholas Parish in St. Louis, Mo. In 1948 a new appointment brought him to St. Mary's Mission Seminary at Techny, Ill., where he acted as spiritual director of the Brothers, and filled the post of chaplain at St. Ann's Home for the Aged.



Father Reinelt died rather suddenly on July 9, 1951, after a lingering illness of several months. May he now rest from his many labors, and enjoy his eternal reward as a faithful servant of the Eternal High Priest. R. I. P.

WITH THE SVD FATHERS ON THE COLORED MISSIONS

(Continued from page 188)

cially Mother Mary Hildegarde, R.S.M., Provincial of the St. Louis Province, for their fine cooperation and thorough work.

Action at St. Elizabeth's Chicago, Illinois

As usual, things are moving right along up at St. Elizabeth's. Just recently it was able to add 97 more names to the parish roster in a mass baptismal ceremony, the fruit of several months of hard work and fervent prayer. The First Communion class this year numbered 120 Coupled with the First Communion was the annual May Procession. A beautiful statue of the Blessed Virgin was carried in procession and on the return to church was enthroned in the sanctuary and crowned by the May Queen, Janice Téard After Benediction, the whole con-



gregation joined in consecrating themselves to the Blessed Mother.

St. Elizabeth's can also boast of the splendid handling of the play, Gypsy Troubadour, by the senior and junior classes of the high school. From the applause that followed the closing curtain, it was evident that the entire audience of Bishop Sheil House was pleased with the presentation.

DID YOU KNOW . . .

That Dr. Channing N. Tobias, member of the President's Committee on Civil Rights, cited the section of southern Catholic college students, in advocating the admission of Catholic Negro students into Catholic colleges as an example of progress in the Civil Rights Movement. Speaking at the weekly forum of the Catholic Interracial Council, Dr. Tobias praised the work of the National Urban League and the achievements of the National Association for the Advancement of Colored People, and commended the stand taken by Archbishop Ritter in opening the parochial schools to Negro pupils.

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The Urban League, Dr. Tobias said, has succeeded in increasing job opportunities for Negroes by convincing many employers and personnel managers of the unfairness of employment policies which exclude qualified colored applicants. The day-by-day campaign carried on by the N.A.A.C.P. which discouraged Southern states from continuing to maintain dual systems of education for white and colored pupils, is making definite progress. Dr. Tobias said that the courage and determination shown by Archbishop Ritter who insisted that Negro children have an equal right to be educated in the St. Louis parochial schools, was justly acclaimed. Despite severe criticism and vehement protests by a number of white Catholic laymen, he continued, the Archbishop remained firm and today the new policy is functioning with complete success.

In discussing the historic statement issued by white college students—members of the Southeastern Regional Interracial Commission of the National Federation of Catholic College Students—which called for the end of segregation in education, Dr. Tobias observed that "youth left to itself unhampered by tradition will come out on the right side."

He called for a frank facing of problems and insisted "the only way you can do anything about fixed prejudices and attitudes is to bring about a change in people's hearts . . . The spiritual approach is the best one . . . for until the heart of the individual is reached, nothing of lasting value can be accomplished."

INTENTIONAL SECOND EXPOSURE



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JAPANESE MISSIONS

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PRAYER AND SACRIFICE

(Continued from page 178)

pleaded for prayer and sacrifice. Yet, a world threatened with destruction did not obey, did not heed her warnings.

Even today, we again hear of Our Lady coming to earth and leaving always the same message—prayer and sacrifice—cease offending God. Always, her saddened countenance betrays the anxieties of her mother heart.

Today, the Church hangs on her cross to be crucified like her Found-

er, Jesus Christ. But just as Mary stood by her Son on Calvary, so she stands by us, her children. We are definitely in danger of another war and only the concentrated action of men to obey her requests can avoid it. The case is not hopeless. Mary wants prayer and sacrifice. If enough heed our Lady's request at Fatima than there is a definite promise of World Peace. The credit will be ours for the greatest upset in world history, "If enough obey my requests, Russia will be converted and there will be peace."

CATHOLIC EDUCATION

(Continued from page 170)

Threat to Academic Freedom

"The only serious challenge to academic freedom at the present time is found in our tax-supported institutions. The recent Supreme Court decision denies to these institutions the right to explore the subject of religion. As a result of the McCollum decision, any subject under the sun, or any form of human experience, can be treated in the lecture halls of a public university except the subject of Divine Revelation or man's relations with God. In this respect religion is at a great disadvan-

tage, even with such a pernicious theory as that of Communism. Religion at the present time does not enjoy the right of presenting its case with the same cogency in the classrooms of our public institutions as does its worst enemy. The specious pretext of separation of Church and State is thus invoked in order to limit and restrict the academic freedom which should prevail in a university. If so comprehensive and so significant a branch of the history of civilization and culture is excluded from the curriculum of a university, then certainly such an institution cannot be said to enjoy complete academic freedom."

GOOD WILL AMBASSADOR

(Continued from page 177)

Mr. Charles Powell has the reputation of having never been reprimanded by an official, never experienced a cross-word with his fellow workers, and never entered into an argument with a passenger. Quite a record! For Mr. Powell has served thousands of passengers each year in his half century. His immediate supervisor, Mr. S. P. Wilson, Gulfport freight agent, thinks that Mr. Powell should have the official title of "Good will ambassador."



Children's Corner

here at St. Augustine's. They have to study a little bit harder and a little bit longer than most people. Pray that God bless their work. And don't forget, a little "Hail Mary" for Father Cheer-Up.

God bless you children, Father Cheer-Up.

Dear Children:

The other day while I was walking down the street, I happened to come across three little boys sitting on the curb. They really looked down and out, and were just sitting there, not saying a word. Well, I couldn't pass them by without trying to cheer them up a little, so I went up to them and said, "Say fellows, what's wrong? why the long faces?" At first they just looked at me, then one of them, the smallest too, said, "Father, don't you know school opens tomorrow?"

Well, I suppose the month of September has found quite a few long faces as it does every year. Just think of it! Nine months of classroom work; defining nouns and verbs, adding and substracting, and on and on, enough to make a man despair.

Cheer up, friends, it isn't so bad after all. Besides school is necessary. Remember the song, "Swinging On A Star"? One line of it ran, 'And if you never go to school, you may grow up to be a mule'. Now I know no one of you wants to grow up to be a mule and spend the rest of your lives pulling wagons around and lifting heavy packs and doing work like that. And that's why your parents send you to school, so you won't grow up to be a mule.

So when the first bell rings on the first day of school, let's have a big smile. You want to grow up to be intelligent young men and women, don't you? Then you must go to school. Do your best; work hard and pray too. And while you're praying for yourself, say a little prayer for the teachers and the students

MY FAVORITE SAINT CONTEST

The purpose of this contest is to give you a chance to write about your favorite saint. Just tell something about his or her life and especially, tell us why he or she is your favorite saint. The winner will receive a free subscription to the Messenger, a medal of the Blessed Virgin, and his composition will be printed in the Messenger.

The winner this month is a little girl from Wooster, Ohio. Her name is Carol Jean Silke. Her's is a nice composition on St. Joan of Arc.

ST. JOAN OF ARC

By CAROL JEAN SILKE 521 Beall Avenue Wooster, Ohio

Joan of Arc was not always a soldier. When she was young, she was just a simple little shepherd girl. She lived quietly with her family in the little village of Domremy, France. But she loved God very much, and she loved her country also. She wanted to see France free and strong. At that time her country was fighting the English. The English were victorious everywhere. Then Joan heard the voices of saints and angels speaking to her. "Go, save your country," they commanded her.

At first she was afraid. But she knew God willed it so. She wore armor and rode a horse, leading the armies of the French King into battle. The poor French King did not even have his crown. His armies were afraid, but when Joan led them, they were victorious.

Finally, Joan succeeded in crowning the King in his palace. Then she said, "My work is accomplished, let me return to my sheep." But the King would not let her return to her home. Instead her friends betrayed her to the enemy, and they burned her at the stake. They killed her body, but her soul went straight to God.

Her feast is May thirtieth.

Good work Carol; St. Joan is a fine saint to have as patroness. If you follow her example, you will be victorious over the devil as she was victorious over the enemies of her country. Write again, soon.



By William D. Ryan

CHAPTER X .- Occasions of Sin

... "I can hardly wait to receive Jesus again," Maria said often. It seems that Holy Communion was all she thought about anymore!

Maria never committed any sins. But she knew that, like all people, she was weak; all men have been weak since the sin of our first parents. She must avoid the occasions of sin too, she said to herself.

But the occasions of sin are hard to avoid. They are right in our own houses sometimes. They were in Maria's house. During the cold months of the winter, when there was not much to do outside, Alessandro Serenelli grew very restless. He spent his time in his room reading filthy magazines and pasting dirty sinful pictures on his wall.

Attracted by Maria's beauty and shining modesty, once, when they were alone in the fields, he approached close to her. He had a strange, evil light in his eyes. Maria became frightened. At first she did not understand what Alessandro meant. But when she realized that he wanted her to commit sins against purity with him, she ran away and hid in the hayloft.

"No, Alessandro! please go away!"



she turned purple with shame at the mention of sin.

"I will kill you and your mother if you tell anyone!" Alessandro screamed at Maria next time he saw her. He was very angry because she had refused to sin with him.

Maria was scared, although she was usually not afraid of anything. She wanted to tell her mother, but she was afraid her mother might be killed by Alessandro, or that Mr. Serenelli would become angry and leave.

"O Mary conceived without sin, pray for me, help me to avoid sin with Alessandro," she sobbed in her prayers every morning and night.

Alessandro was furious because she refused him several times. Evil companions and bad literature had made him proud, passionate and a son of the devil.

"Maria, stop your work and sew on my button!" he would yell. He deliber-

ately tore the button off his shirt just to make more work for poor Maria. Or he would throw his pants in the mud outside the house, and then make her wash them. He called Maria bad names and often insulted her.

Maria was patient. She knew that God was trying her, like gold is tried in the fire. Once again, Alessandro cornered Maria one evening before her mother returned from Theresa Cimarelli's house. Again he urged her to sin. He wanted to rob her of her most priceless gift of purity. "Get away, Alesandro! I will not" She pushed him away with all her might and ran to the shrine of the Blessed Virgin in her room.

All the joy went out of her life. That night she could not sleep. The next morning she made up her mind to tell everything to her mother, even if she would be killed by Alessandro.

Assunta Goretti was terribly upset over the news. She consoled Maria: "Never mind, daughter, Alessandro is old enough to be drafted into the Italian army, he will be leaving soon."

Maria begged her mother never to let her alone with Alessandro. Her mother promised. "All right, Maria, but do not say anything mean to him because his father will get angry and I don't want any trouble. I'm really worried about your brothers; they have been in Alessandro's room several times looking at his bad pictures."

Winter passed and summer came. Everybody was very busy with the farm work. Maria almost forgot about Alessandro's evil intentions.

... July fifth came, in the year 1902. It was the first Saturday of the month and the day before the feast of the Most Precious Blood of Jesus.

It was a glorious summer day, but very hot. The burning sun sent waves of heat dancing over the marshes.

Almost everyone was in the fields that morning in order to thresh the beans.

After lunch, Mr. Serenelli, who felt a slight fever from the boiling sun, rested in the shade at the foot of the stone, outdoor stairway that led to the second floor. At the top of the stairs, Theresa, Maria's baby-sister, slept on a blanket. Maria sat on her folded legs next to the baby, mending a shirt of Alessandro's which he had ripped on purpose that same morning.

Mrs. Goretti, Angelo, Mariano and Alessandro were out in the fields driving the ox-carts over the beanstalks to thresh them.

Alessandro knew that Maria was alone. He dropped the reins of the oxen and excused himself to Mrs. Goretti: "I forgot my handkerchief. It is so hot and sweaty, I must go into the house and get it."

Up to the house he ran at full speed. He rushed past his dozing father and up the stairs past Maria and into his bedroom. From his dresser-drawer he pulled out a rough dagger that he had sharpened himself. Quietly and swiftly like a tiger he sneaked to the doorway. Before Maria knew what had happened, he pulled her into the kitchen and kicked the door shut with his foot.

Maria was very frightened. She ran into the corner of the kitchen. Alessandro came after her. Maria knew all too well the evil thing that he wanted.

"No, Alesandro! It is a sin. God does not want it."

He came closer, Maria screamed: "Please Alessandro! You will go to hell! leave me alone!"

"I will kill you." He whipped his home-made dagger from the table.

"Alessandro, it is a sin! God does not want it. I would rather die."

"Sin with me!" he demanded once more.

"No! No!"

He grabbed her by the arm; she pushed him away with all her might. It was this young girl of eleven against a strong boy of seventeen. Chaste Maria put up a heroic fight. It was virtue against vice. It was purity struggling valiantly against impurity.

Maddened by her refusal to sin, Alessandro plunged his dagger into the holy body of Maria again and again, just as if she were a piece of wood.

"Help!" she cried out. But no one could hear her cries; the walls were thick and the heavy wooden door was closed.

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INTENTIONAL SECOND EXPOSURE

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"The Dagger Strikes"

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Alessandro grew pale and sober at the sight of blood and went towards his room. Maria dragged herself to the door, opened it part ways and then screamed: "Mother!"

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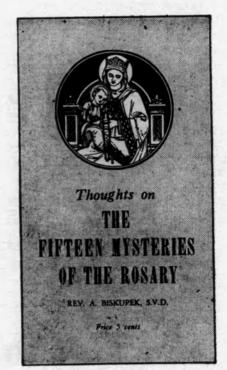
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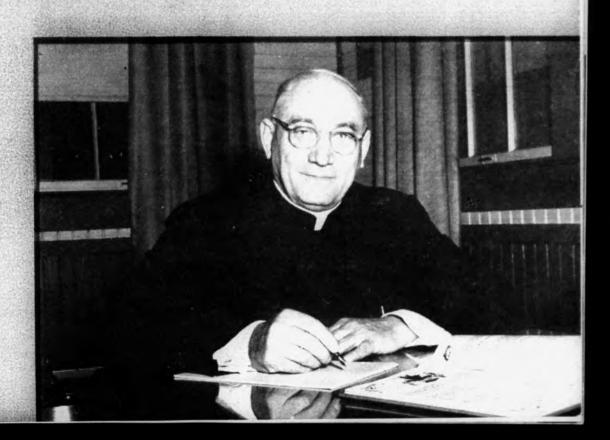
OCTOBER, 1951

NO. 8

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ST. AUGUSTINE'S PSSPIDE

MAGAZINE with a MESSAGE

To aid the cause for which the Divine Word Missionaries are working—more priests and religious for the Missions, especially among the Negroes.

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Rev. Robert E. Pung, S.V.D., Editor

OUR COVER

Salutes Father Joseph Holken, S. V. D., District Superior of Jackson and pastor of Holy Ghost Parish in Jackson, Mississippi.

Father has always been a tireless worker in the Southern Missions, both as priest and educator. In all his assignments he has shown his keen interest in the parish school by improving and raising it to conform with state requirements. (Photo article on page 210 and 211.)

Vol. XXIX.

OCTOBER, 1951

No. 8.

Editorial

Pope Pius XI once wrote: "The imposing feature in Mission History is the fact that God accomplishes His aims with the aid of human weakness."

Our hearts thrill with admiration when we read of St. Paul, or of St. Francis Xavier, or of St. Peter Claver who, with boundless ambition, strove to convert the pagan world. With undaunted courage they faced a thousand dangers, bore ceaseless pain and persecution for the sake of Christ. We find ourselves awestruck at the tale of their incredible efforts and sufferings and our hearts burn with the desire to follow in their footsteps to be missionaries and save souls for Christ.

Now, we can fulfill that desirewe all can be missionaries and save souls for Christ! How? Let me tell you. A few years ago God sent to a forgetful world a young girl who was to teach all of us, both young and old, how we can be missionaries and share in the Divine Romance of winning souls to Christ. This little girl never went to pagan lands; she did nothing extraordinary; she spent her whole life in the quiet of a Carmelite convent trying each day to perform her ordinary duties with greater love. Yes, her influence circled the globe and touched all lands. Yea, by her prayer and and sacrifice—her little daily acts of love—she won countless souls for heaven and she herself became a saint and the patroness of all missions. You have probably guessed that she is none other than the Carmelite nun, St. Therese of Lisieux, "The Little Flower of Jesus."

And here is her secret—one that we can all follow. In her last illness Therese took a short walk each day. Noticing how much the effort cost her, a Sister said to her, "Therese, you are suffering so much. You would do better to take a rest."

"That is true," replied the Little Flower, "but do you know what gives me strength? I offer each step for some missionary, thinking that somewhere, far away, one of them is worn out by his apostolic labors; and to lessen his fatigue, I offer mine to God."

We have the same opportunities in our daily life. Are we worn out with fatiguing work; suffering from sickness; tempted to uncharitableness and criticism or crosses weigh heavily upon us? They are the golden opportunities in OUR daily life. If we bear them patiently out of love for God, we too will be great missionaries like the Little Flower — daily saving souls for Christ.

October 21-Mission Sunday-Pray for the Missions-be Missionaries

"All Catholics are bound by Divine law to help the Sacred Missions to the heathen.
Ged will one day require a strict account for this obligation."—Pere Pius XI.

"Lord! if it were in my power to do so, I would raise Thy Cross on every square mile of pagan lands."—Little Flower, Patroness of the Mission.

"Good afternoon, Frater. Sister Celeste said to give you room 117, I believe." Room 117 in Blessed Martin de Porres Hospital, Mobile, Alabama is in the heart of the maternity section. After I had unpacked and seated myself in one of the comfortable chairs, Sister Celeste, R.S.M., the Superintendent came to "my" room, introduced herself and laughed. Then in the most astonished yet naive manner she said, "Frater, whatever are you doing in this room. After we finished laughing, she took me down the corridor to Room 111, which was in a more masculine environment.

A little more than a year old, the \$585,000 Blessed Martin de Porres Hospital in Mobile, Alabama has al-

ready become the mecca of the ill in the Mobile vicinity. This strictly modern institution which fills a need for more hospital facilities for Negroes in Mobile has 35 beds, but its excellently equipped operating rooms, maternity section, X-ray laboratories, kitchen and dining room facilities are planned to accommodate a 100 bed institution when expansion is warranted.

The hospital is under the patronage of His Excellency, Most Reverend Thomas J. Toolen, D. D., Bishop of Mobile who considers it one of the most important institutions in

(Note: The author of this article was a patient at Blessed Martin de Porres Hospital for nearly two weeks during the past summer.—Editor.)

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HELP THE MISSIONS

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BLESSED MARTIN DE PORRES HOSPITAL

Elmer S. Powell, S. V. D.

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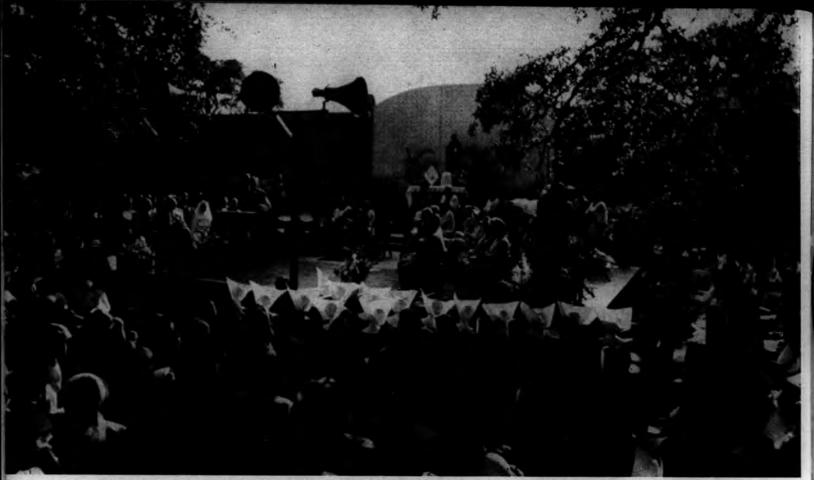
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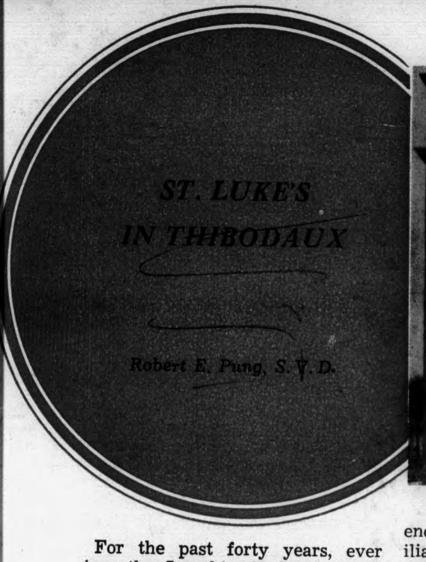
A part of the vast throng of people listening to the dedication talk by Most Rev. Fulton J. Sheen, Ph.D., D.D., Auxiliary Bishop of New York and National Director of the Society for the Propagation of the Faith.

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Catholic convert, writer, lecturer, and benefactress. Through the efforts of their Excellencies, Bishop Toolen and Bishop Sheen, \$170,000 were raised. This includes \$11,000 contributed by the Negro citizens of Mobile. Of the \$585,000, the Federal Government made a grant of a third under the Hill-Burton Act. Local organizations furnished many of the (Continued on page 209)

The staff consists of 24 Negro and White doctors and specialists, and a number of Negro nurses.







St. Luke's New Church

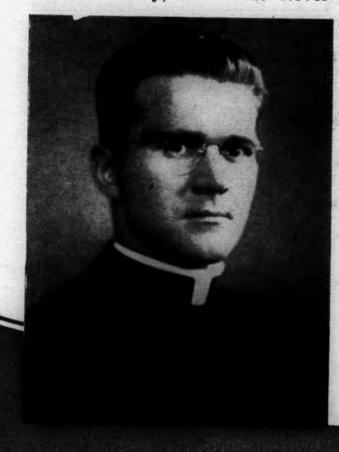
For the past forty years, ever since the Josephite Fathers started work for the Negro Apostolate at Bertrandville in 1911, they have made steady and outstanding progress in that apostolate. Their latest achievement came on August 5, 1951, when His Excellency, The Most Rever-

end Louis Abel Caillouet, D.D., Auxiliary Bishop of New Orleans, dedicated the architecturally beautiful and substantial new St. Luke's Church in Thibodaux, La. This day will certainly go down in the history of the Negro Apostolate in the Bayou Lafourche area as a period of additional achievement.

New St. Luke's is the gift of the ever-generous Mr. Nicholas G. Huth. Father Paul A. Ortner, S.S.J., the pastor, in paying tribute to Mr. Huth, said: "Our words and acts of appreciation go forth to you Mr. Huth and we pray that by your generosity and kindness you will find eternal happiness with Our Blessed Lord in Heaven. May you receive from His hands continued health and prosperity, continued opportunities to help others and finally a high place in His Kingdom."

The church is of masonry construction with a frame roof, adorned

> Rev. Paul A. Ortner, S.S.J. Pastor of St. Luke's Church



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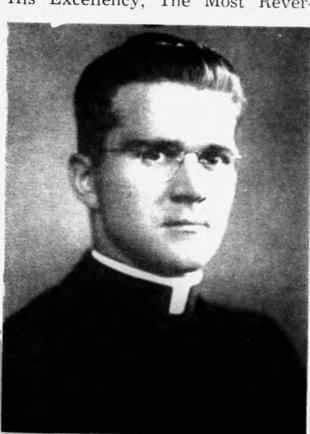
ST. LUKE'S IN THIBODAUX

Robert E. Pung, S. V. D.



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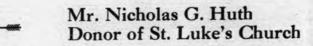


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with a tower that is based on a modern version of the Campanile of St. Mark's in Venice. On the pinnacle of this tower is a white marble statue of the parish's patron, St. This statue was imported from Italy. The ceiling conforms to the truss contour to obtain additional height in the center of the church. The entire church has been designed in a very direct, simple, contemporary style. The clean lines of the interior are in keeping with the style of the architecture. The richness of the walls in the sanctuary area is derived from the high African mahogany wainscot. The windows contain blue glass to obtain the effect created in the medieval Gothic Churches by stained glass windows in which there was always a predominance of blue. Its architectural beauty is a tribute to Mr. Fernand T. Picou, AIA, of Thibodaux, the

architect and Mr. Clarence Albert, the contractor.

The new edifice is the second parish church for St. Luke. When the parish was started in 1924, a small two-story frame structure, which had previously served as the temporary St. Joseph's Church, was donated to the Negro parish by the late Right Rev. Msgr. A. M. Barbier. This church was dedicated by the late Archbishop Shaw on January 27, 1924. It served as a combination school and church for many years. It was not until September 1926, that the Sister Servants of the Holy Ghost and Mary Immaculate came to take charge of St. Luke's Parochial School.

St. Luke's first pastor was the beloved Father Joseph P. Van Baast, S.S.J. Scarcely had he organized the parish and school, when he was sent to Donaldsonville, La. He was replaced by Father Lorenz Rieth, S.S.J., in the early months of 1925. But in December of the same year, Father Joseph J. Winczner, S. S. J., was named pastor of St. Luke's. He served the parish until August, 1927, when devoted Father Stephen A. Boysko, S.S.J., began his fourteen years of labor and self-sacrifice as pastor. Father John M. Meskill, S.S.J., served as pastor from 1938 to 1942. He was succeeded by the zealcus Father John A. McShane, S.S.J. Under Father McShane's six years of guidance, the parish made constant and steady progress.

Since that time, the present pastor, Father Paul A. Ortner, S.S.J., has energetically directed the parish. For the silver jubilee in 1949, he rallied the parishioners and erected a new gymnasium and school. New St. Luke's Church is another achievement of his pastorate and a great step forward in the progress of the 27 year old parish.

Just A Tiny Mustard Seed In 1908

Father Aloysius Neich S.V.D., was the first Divine Word Missionary to come South for the purpose of working among the Colored. No sooner had he started the first S. V. D. mission in Vicksburg, Mississippi, than he began to look around for another suitable location. His eyes fell on Jackson, Mississippi. Of the 11,000 colored people in this capital city in 1908, not one was Catholic. But this was not the only discouraging thing. As soon as Father Heick had selected a suitable site for the new Holy Ghost Mission, and it became known that he intended building a school for colored children, the people raised a furor. To make matters worse, the price of the property was raised so high that Father Heick was about to give up the idea, when help suddenly came. Mother Katherine Drexel, foundress of the Blessed Sacrament Sisters, again offered to pay for any suitable property



Holy Ghost is proud of its modern equipped library.

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Father Aloysius Heick, S V.D., the founder and first pastor of Holy Ghost Parish, with a few of his first converts.





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Father Francis Baltes, S.V.D., with a First Communion class. Father Baltes succeeded Father Fred Richelt, S.V.D., as pastor of Holy Ghost Parish.

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from Techny, Illinois, to take charge of the school. When the school opened in 1909, there was an enrollment of 110 pupils, one of whom was a Catholic. The Sisters set to work with heart and soul; they taught their little charges to do things and their little hearts to love God. And through the school children, they also reached the parents and attracted them to the Church. Yearly, the number of children attending school and likewise the number of Catholics increased steadily. The mustard seed which had been planted by Father Heick in very stony and hard ground had taken root and was gradually reaching its full growth. Today, there are over 400 Catholics in the parish and a new parish, Christ the King, has been started in West Jackson. The school was an enrollment of over 480 pupils, 100 of whom are Catholic.

The grade school is staffed by six Missionary Sister Servants of the Holy Ghost and two lay teachers. Four more Sisters and two lay teachers, former graduates of the high school, comprise the high 204

school faculty. Though the high school has had a hard struggle because of the competition of a new public school with the most modern equipment, it has overcome these difficulties and today it is the largest of the seven Negro high schools conducted by the Missionary Sister Servants of the Holy Ghost in the South. The large science room is equipped for the teaching of general science, biology, and chemistry. Typewriting, shop work, and home economics are offered as electives. Realizing the importance of good reading, the Sisters have enlarged the library facilities and now are gratified to see how eagerly the boys and girls make use of the new books.

The opening of a cafeteria several years ago helped to solve the problem of securing proper nourishment for all of the children. Two Negro cooks are employed to prepare hot and cold lunches for the 480 students.

Through the weekly school assembly and the self-government system students are given the opportunity

(Continued on page 213)

TRIBUTE TO TOUSSAINT

Theophilus Lewis

On Sunday, July 1, Pierre Toussaint, distinguished Catholic layman, was signally honored by a visit from the Cardinal, accompanied by several Monsignori and priests and a party of laymen, many of the latter prominent in public affairs and the learned professions. The purpose of the Cardinal's visit was to unveil a bronze plaque dedicated to the memory of Toussaint by the John Boyle O'Reilly Committee for Interracial Justice. Hon. James Mc Gurrin, Commissioner of Jurors, is chairman of the Committee. Rev. Charles Keenan, S.J., is chaplain.

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Cathedral, apparently not noticing the children playing on the lawn that is level as a table. There was a continually - flowing throng of grown-ups on the lawn, too, about two hundred in all, for somehow the word got around that the Cardinal was coming. Toussaint seemed to be the only one who had not heard the rumor. Still, he showed no sign of surprise when the Cardinal and his retinue of clergy and acolytes and lay dignitaries appeared.

He was probably a little embarrassed when Mr. McGurrin announced the purpose of the gather-When the Cardinal's party arriv- ing, but too tactful to embarrass his visitors by showing his embarrass-

(Continued on page 212)

CARDINAL UNVEILS PLAQUE TO PIERRE TOUSSAINT

(l. to r.) James McGurrin, Commissioner of Jurors; Elmer A. Carter, a commissioner of the State Commission Against Discrimination; Judge John F. X. McGohey of the U. S. District Court; Cardinal Spellman; Miss Mary F. Lindsley of Hunter College; Judge Harold A. Stevens, New York Court of General Sessions: Judge Ryan and Rt. Rev. Msgr. Cornelius Drew.





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PROMISING GRADUATES

Sister Florence, S.Sp.S.

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The more outstanding students have been the following: Devon Jones, who graduated in May 1950, has joined the United States Air Force, and in less than seven months has realized two promotions. He now ranks as a Sergeant, and holds a responsible position. The first week he spent in training, he was approached by his commanding officer and asked if he were a graduate from a Catholic High School. Although not of the faith, Devon was marked at once by his outstanding conduct. Doris Smith, a classmate of Devon's, entered college at St. Mary's of the Lake in Notre Dame, Indiana. She has managed to keep in the upper circles of her class, and received the distinction of being elected as representative for her division to the Blessed Virgin Sodality. This is no small honor for a college freshman.

The graduates of 1951 have not been less successful. Patricia Goodloe, Sarah Washington, and Catherine Stewart, took a six-hour examination, as required by the State of California for entrance to any nursing college, and successfully passed. They have received their admission to the Queen of Angels Nursing College in Los Angeles. We are proud of them, especially since Sister Su-

perior, who supervised their examinations, testified that they were very difficult. Ambrose Hall, a classmate of theirs, has his admission to Notre Dame University, where he will pursue a pre-medical course. Marvin Hunt, of the same class has been accepted in Xavier University in New Orleans. He will specialize in mathematics, in which line he has always been an A student. Albert Travis and William Howard will join Marvin at Xavier, the former to study music and specialize in Latin; the latter, is interested in sociology. Clarence Spence, our 1951 valedictorian, will enter Notre Dame University in January for the Liberal Arts College, after which he will enter the school of law.

The United States Service has claimed Theodore Cherry, who from the very first, was made leader of his section. Beauford Rhodes, Willie James Henderson, Glen Thomas, Earl McGinnis, and Preston Holmes joined the United States Air Force. After two weeks, Beauford Rhodes

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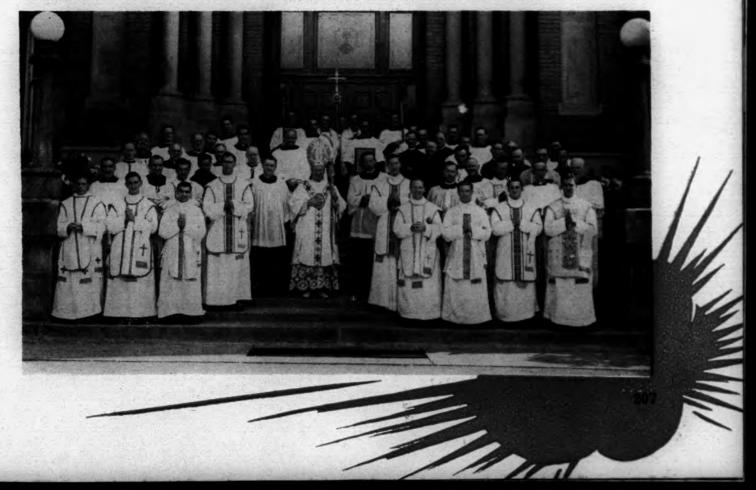
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When the students returned on September 4th, they found an entirely remodelled and redecorated building. Much of this work was due to the resourcefulness of the Fraters supervised by Superiors. The work included painting, sanding and finishing floors and rolling concrete.

Very Rev. William C. Bauer, S.V.D., Provincial of the Southern Province, was present for the ordinations at St. Mary's Seminary, Techny, Illinois by the Most Rev. William E. Cousins, D.D., Auxiliary Bishop of Chicago.



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Saminary Krws.

School Reopens:

The school year 1951-1952 was formally opened at 8:30 A. M. on Sept. 4th with a Solemn High Mass to implore the blessings of the Holy Spirit upon the year. Classes in the Minor Seminary were resumed fol-

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Bravo Second Street and the Fraters!

During the summer months, there was work galore around the Seminary. The Brother Candidates and Nevices of Second Street and the Major Seminarians deserve honorable mention. The entire exterior of the Brothers' Novitiate was redecerated. Also, a greenhouse and bicycle garage were added to the Second Street plant.

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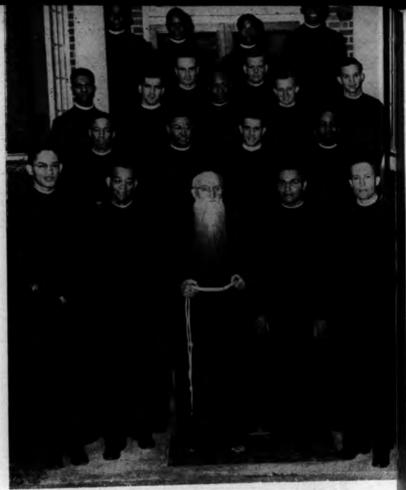


Orchids for Father Venantius, O.F.M., Cap.

The Reverend Venantius Buessing, C.F.M., Cap. of New York City has been guest-retreat master in our Community from June 2 till September 8. He conducted the annual retreat of the Missionary Fathers from June 3 - 10. The day of recollection for the Capitulars of the Provincial Chapter was given by him. During the third week of August, Father Venantius conducted the retreat of the Fathers who are professors in the Seminary. His more than three months' work in the Southern Province culminated with the annual retreat for the major seminarians which was joined by five of the Brothers and which was held from September 1 to 8. We feel that Father Venantius' three months stay with us has brought many blessings upon our work. Indeed the spiritual life of our entire Province has been quickened by his retreats. Thanks and come again Father Venantius!

Zinnias for Brother Peter

Beautiful giant and dwarf zinnias of various colors were ubiquitous



Father Venantius poses with our Major Seminarians after their annual retreat

around the Seminary this past summer. As a result, our altars — we have ten of them—kept a fresh and dressed - up appearance. Besides, the prize crop was shared with other religious institutions in the vicinity. Credit goes to Brother Peter, S. V. D., and his A-1 helper, Brother Albin.

Seventeen of our Major Seminarians renewed their vows of Poverty, Chastity, and Obedience on September 8. Fraters Lewis and Boucree made their perpetual



Blessed Martin de Porres Hospital

(Continued from page 200)

rooms. The hospital is still \$200,000 in debt which amount must be obtained through popular contributions. Unruffled and efficient Sister Celeste, R. S. M., is sure that God will provide and the \$200,000 is on its way. (Won't you, kind reader, contribute to so worthy a cause and help free Blessed Martin Hospital from debt?)

The hospital built in the form of a cross and occupying a square city block is entirely modern. A beautiful liturgical chapel seats forty persons. A general office, superintendent's office and library are near the main entrance. The hospital is complete with spacious air-conditioned operating and delivery rooms, clinics, X-ray laboratories, autopsy room, kitchen, laundry. Of the 35 bed capacity, there are four private rooms, a chaplain's suite, a pediatrics ward, eight semi-private rooms,

two wards. The three dining rooms include one for the employees, one for the Sisters and one for the guests. On the second floor there is a convent for the eight Sisters of Mercy of the Baltimore Province who conduct the hospital.

Besides the Sisters of Mercy—three of whom are graduate nurses, one an X-day technician, one a dietician, another a night supervisor, another an excellent anaesthetist and another an assistant—the staff consists of 24 Negro and White doctors and specialists and a number of Negro nurses. There is no emergency service because at present there is no resident physician.

The Sisters of Mercy who conduct Blessed Martin de Porres Hospital are in a very special way devoted to the poor and sick. Especially at Blessed Martin is there an excellent opportunity for their special aim to materialize. The patients and vis-

(Continued on page 218)

The neat and inviting main waiting room at Blessed Martin Hospital.



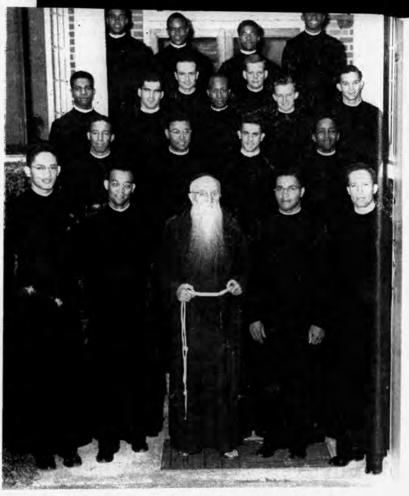
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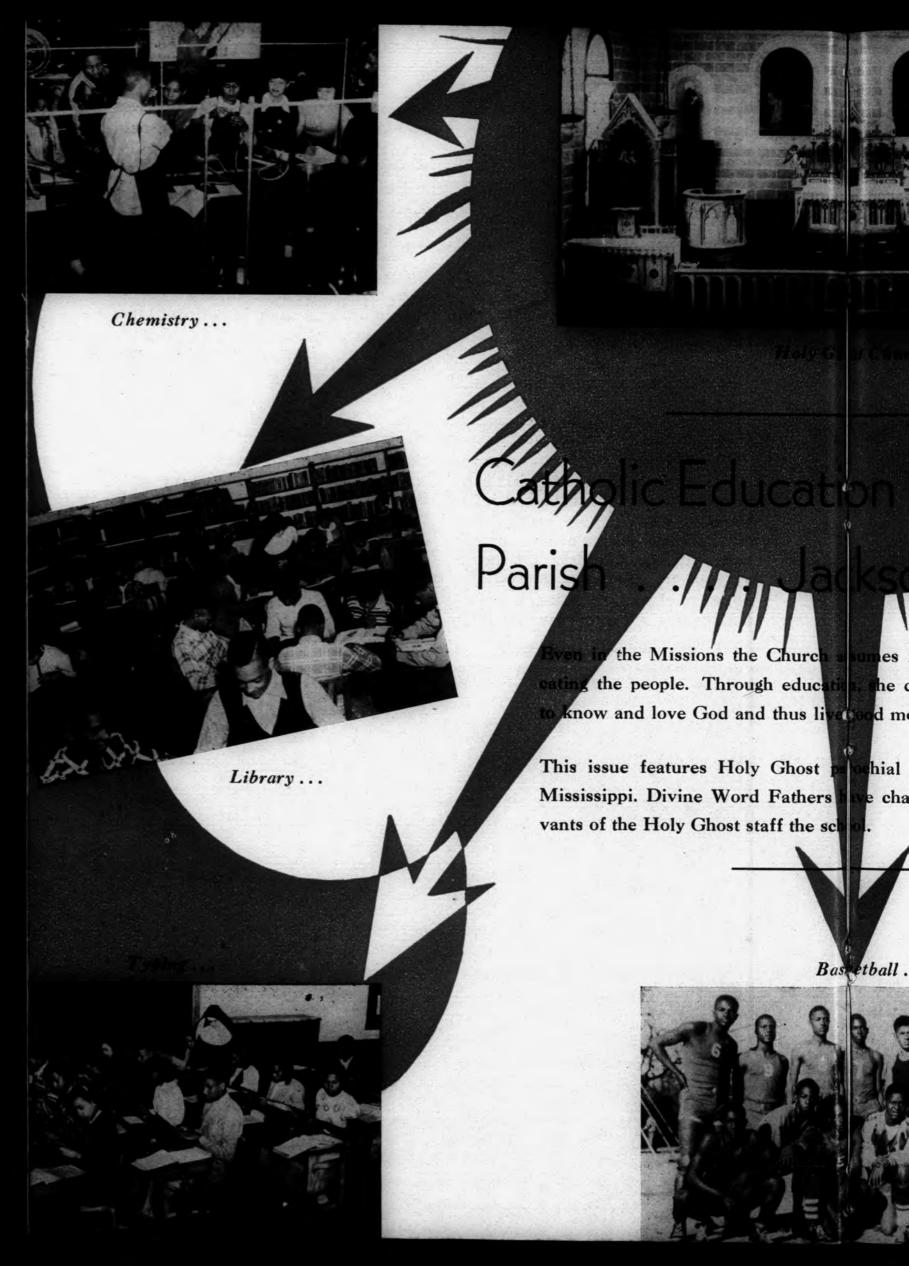
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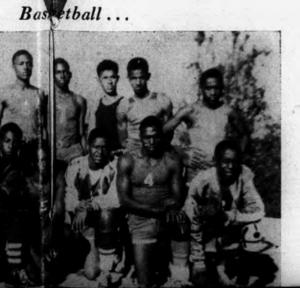
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Music ...

Children of Morn





INTENTIONAL SECOND EXPOSURE



Chemistry ...



Holy Gh st Chu



Catholic Education
Parish . . . Jackson

Even in the Missions the Church assumes cating the people. Through education, she to know and love God and thus live Good m

This issue features Holy Ghost parochial Mississippi. Divine Word Fathers have chavants of the Holy Ghost staff the school.

Typing ...



Besketball





oly Gh st Church



First Aid Squad . . .

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Beshetball ...



Children of Mary ...



Tribute to Toussaint

(Continued from page 205)

ment. Always a modest man, he probably squirmed a bit when he heard the eulogies of Hon. Harold Stevens, New York State Judge of General Sessions, and Hon. John F. X. McGohey, U. S. Circuit Court, Eastern District. He was certainly thrilled when His Eminence said, "It is a privilege and an honor for me to have the duty of unveiling this plaque to a great American, a great Negro and a great Catholic."

Toussaint, who has dispensed numerous charities, was probably most uncomfortable when Judge McGohey was saying: "He was a foreigner, a black man, a slave and a Catholic. It's impossible to conceive of a more terrifying accumulation of handicaps . . . The last handicap, of course, he could have shaken off with ease. He didn't thank God, and the struggling Church in New York, was the richer for his firm faith, richer not merely by his benefactions in money, but even more by his inspiration and example of a devout, active and effective Catholic layman."

It is true, of course, that Toussaint contributed generously to numerous charities, as Judge McGohey observed, but he was never too pleased when anyone mentioned them. His donations to his Church,

the Catholic Orphan Asylum and to needy individuals, were, if not anonymous, discreetly private. This was also true of his piety. During the presentations, as Judge McGohey sensed, Toussaint was probably wondering why anybody wanted to make a fuss because a man who believes in God is trying his best to do what God wants him to do.

In 1853, after residing in New York 66 years, Toussaint changed from flesh to immortality. Finding it no longer convenient to divide his earthly possessions with his less fortunate fellowmen, he dispenses his charities in a more precious commodity—his prayers.

The presentation of the plaque, even though Toussaint, during his life, would have been the last man to think he deserved it, was a colorful and impressive ceremony. The central figure, of course, was the Cardinal in his scarlet robe, attended by Monsignori in crimson and black, priests in plain black, with acolytes wearing lace over black cassocks. The afternoon sun, which had come out in brilliant gold after a threatening morning, turned Toussaint's lawn into a rich green carpet. It seemed fitting that this meaningful event, which brought heaven so close to earth, should be followed by solemn sacramental Benediction, offered by His Eminence, from the Lord of Heaven Himself.

GOVERNOR'S SECRETARY

Mr. Paul A. Dever, Governor of Massachusetts, has named Mrs. Ruth C. Williams as his private secretary. Mrs. Williams, a Catholic Negro, lives in Cambridge. (l. to r.) Governor Dever; Harold Williams, husband; Mrs. Wooten, mother; Barbara Williams, daughter and Mrs. Ruth C. Williams.





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Just A Tiny Mustard Seed in 1908

(Continued from page 204)

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At the close of this school term, twenty-five seniors, of whom more than half are boys, graduated from the high school. Some of them will get a job and begin their career in life, others will continue their education at higher institutions of learning, and many of the boys will probably be called to the Service. But no matter where they may be or what they may do, these students are better able to take their place in life because of the solid Catholic education received at Holy Ghost School.

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Tribute to Toussaint

(Continued from page 205)

ment. Always a modest man, he probably squirmed a bit when he heard the eulogies of Hon. Harold Stevens, New York State Judge of General Sessions, and Hon. John F X. McGohev, U. S. Circuit Court, Eastern District. He was certainly thrilled when His Eminence said, "It is a privilege and an honor for me to have the duty of unveiling this plaque to a great American, a great Negro and a great Catholic."

Toussaint, who has dispensed numerous charities, was probably most uncomfortable when Judge McGohey was saying: "He was a foreigner, a black man, a slave and v Catholic. It's impossible to conceive of a more terrifying accumulation of handicaps . . . The last handicap, of course, he could have shaken off with ease. He didn't thank God, and the struggling Church in New York, was the richer for his firm faith, richer not merely by his benefactions in money, but even more by his inspiration and example of a devout, active and effective Catholic layman."

It is true, of course, that Toussaint contributed generously to numerous charities, as Judge McGohey observed, but he was never too pleased when anyone mentioned them. His donations to his Church,

the Catholic Orphan Asylum and to needy individuals, were, if not anonymous, discreetly private. This was also true of his piety. During the presentations, as Judge McGohey sensed, Toussaint was probably wondering why anybody wanted to make a fuss because a man who believes in God is trying his best to do what God wants him to do.

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"DREAM-COME-TRUE"

"The wonderful spirit of charity that permeates the whole hospital, the co-operation between nurses—all Colored—and the doctors, White and Colored, the personal interest taken in the patients cannot be exaggerated. Everything possible in the line of scientific medical care is provided—in very many cases gratis."

So speaks one of the five Sisters of Mercy who staff the Blessed Martin de Porres Hospital for the Colored. Having dedicated their lives to the Service of the poor and the sick, these Sisters lovingly care for the spiritual and physical needs of these "little ones of Christ."

Blessed Martin de Porres Hospital, a newly dedicated "dream-come-true" hospital for the Colored is in Mobile, Alabama—in the Heart of the South. It is built on a plot of land which formerly belonged to the City but was purchased by the Diocese for its present use. Built



The first Blessed Martin de Porres Hospital.

in the form of a cross, the hospital occupies a $2\frac{1}{2}$ acre site, is of brick, fireproof, and for one hundred patients with its present service units.

The patron of the hospital is Blessed Martin de Porres, an humble, Colored Dominican Brother who lived

(Continued on page 221)





Father Megan Returns

At long last Father Thomas Megan, S.V.D., has resumed his active duties as pastor of Rosary Catholic Mission in Hattiesburg, Miss. Father was away from his mission for several months due to sickness. But he has returned refreshed, full of mission zeal for God and souls. The people of Rosary Catholic Mission are more than delighted to have their pastor home again.

During Father's sick leave, Father Maurice Rousseve, S.V.D., prefect of the scholastics at St. Augustine's Seminary, baptized three new converts of Rosary Catholic Mission. They are, left to right, Miss Birta Marie Tillman, school teacher; M. Peter Pack, Jr.; Mrs. Mary Ann Pack and Ann Pack.





New Converts for Rosary Catholic Mission, Hattiesburg, Miss

RETREAT AT LAFON HOME

Father Clarence J. Howard, S.V.D., recently appointed to "start and conduct a seminary" in New Guinea, spent several days at the Lafon Home for Boys in New Orleans to conduct their annual retreat. Father Howard is noted as a retreat master and pulpit orator. The Lafon Home for Boys is under the direction of the Holy Family Sisters. Mother Elfrida is the present superior at the home.

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School Days in St Martinville, La.

Xavier Trained Organist

Father William Jans, S.V.D., the newly appointed pastor of St. Peter's Church in Pine Bluff, Ark., will be enjoying the beautiful and harmonious music of Mr. L. R. Jones. Mr. Jones was trained at Xavier University in New Orleans, La., and is noted for musical ability. He has been playing the organ regularly for the various church services at St. Peter's.

Father Jans, S.V.D., succeeds Father Joseph Kempinski, S.V.D., as pastor of St. Peter's. The latter has been appointed to St. Raphael's Mission in Pine Bluff, Ark. Father Harold R. Perry, S.V.D., leaves his work in Pine Bluff to become the assistant of Father Walter Bowman, S. V. D. Father Bowman is pastor of St. Gabriel's Mission in Mound Bayou, Mississippi.

Xavier Trained Organist, Mr. L. R. Jones



School Days

It's back to school again and consequently back to books and noon day lunches, also at Notre Dame school in St. Martinville, La. The Sisters of the Most Blessed Sacrament have their hands full in their efforts to help Fr. Anthony Bourges, S.V.D., and his two able assistants through another successful school year with their budding scholars. A proof of the wonderful work that is being done is the fact that Notre Dame School has again sent four boys to St. Augustine's Seminary; three to begin their studies for the priesthood and one for the Brotherhood.



Youth Club at St. Joseph's, Elton, La.

Youth Club

The smiling young people that make up St. Joseph's Youth Club are happy to welcome their new pastor, Father Clarence Weber, S. V. D. Last year Father Weber was assistant to Fr. Arthur Haines, S.V.D., in Jeanerette, La. Father Weber is replacing Fr. Henry Marusa, S.V.D., who has just been appointed as pastor of Blessed Martin de Porres Mission in Taylor, Texas. Father John Zimmerman, S.V.D., a veteran missionary of twenty-five years experience among the Japanese, will continue at St. Joseph's as assistant to Father Weber.

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Back to School

Father Robert O'Leary, S. V. D., pastor of Immaculate Conception parish in Clarksdale, Miss., is quite happy to have his school in full swing again. The Sisters of the Blessed Virgin Mary of Dubuque, Ia., are back again for another nine busy months with the children.

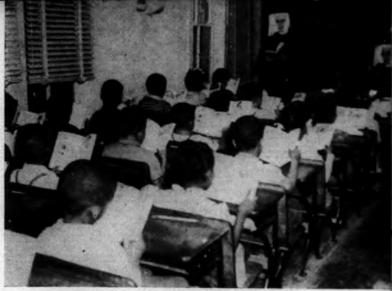
Immaculate Conception School, despite its rather recent beginning, is sending its first student to St. Augustine's Seminary in the person of Ronald Hubbard to begin his studies for the priesthood. May he enjoy the singular honor of some day also being the first priest from Immaculate Conception Parish.



Catechetical Instructions at Holy Trinity, Washington, La.

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Father Max Williams, S.V.D., is running a rather unique system of summer catechism instruction classes. He starts out in his bus along outlined roads picking up the children who need catechism instruction. When the bus is full, he stops along the way and instructs the children on hand. Classes over, Father drives back leaving the children off at the various places from which they started. Father had two such instruction groups during the past summer. The children of Father's Mission attend the public school.



Back to School in Clarksdale, Miss.



Father Richard Winters, S V.D., is proud of his parish choir in Duson, La.



Father Max Williams, S.V.D., presents Holy Trinity's first graduates.

INTENTIONAL SECOND EXPOSURE

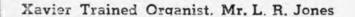


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Promising Graduates

(Continued from page 206)

was made leader of his squad. Emmet Watson is seeking admission to Wayne University in order to take a course in medicine.

We cannot help but think that the future looks bright for these boys and girls. It is remarkable that nearly all of our graduates stress appreciation for the strict discipline of the school, and urge that future students will not be deprived of its wholesome effects. With a prayer in our hearts for our graduates, we are now, more than ever encouraged to continue our small efforts in behalf of youth in our classrooms.

Blessed Martin de Porres Hospital (Continued from page 209)

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Blessed Martin de Porres Hospital is named for the humble Negro Dominican lay Brother, Martin de Porres. This lay Brother went about the streets and in the slums of his native Lima succoring the sick and



The 1951 Graduates of Holy Ghost School are congratulated by their teachers, the Sister Servants of the Holy Ghost.

wounded and spiritually infirm. His saintly life and deeds have made him worthy to be called Blessed by the Church: besides he has been named the Patron of Social Justice. How fitting then that he is the patron of this hospital in Mobile conducted by the Sisters of Mercy and dedicated to the care of the poor and sick of a socially ostracized group. So through the ministrations of this fine hospital; through the Christlike spirit of the Sisters of Mercy and the other personnel; through the cooperation and support of the public and through the powerful intercession of Blessed Martin himself, this "Pleasant Oasis" will grow and increase, bringing spiritual, physical and social hope to the Negro citizenry of the Mobile vicinity.

Again the Catholic Church made a great step forward in the advancement of the Negro with the dedication of the new St. Augustine Negro Boys' High School of New Orleans. Presiding at the dedication was His Excellency, Archbishop Joseph F. Rummel, S.T.D., of New Orleans.

Situated in the predominantly Catholic 7th Ward of New Orleans, the new high school, the *first* of its kind in New Orleans, is God's answer to the persevering prayers of Catholic Negroes of the city for Catholic High Schools. It will take away part of the burden from the only co-educational Negro Catholic High in the City, Xavier Prep, and the already overcrowded public high schools. Built with an eye for future expansion, St. Augustine's High can now comfortably accommodate 170 students. The school is operated by the Josephite Fathers.

OUR BLESSED MOTHER APPEARS . . .

ATIMA

Gerald Lewis, S. V. D.

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Then in May, 1917 began the series of apparitions which it took the world almost twenty-five years to start considering. In one of the apparitions, Mary held out her Heart, surmounted by thorns and said to Lucia: "God wants to use you to establish in the world the devotion to my Immaculate Heart." She then told her to pray many times, especially when making a sacrifice, "O my Jesus, I offer this for love of Thee, for the conversion of poor sinners, and in reparation for all the sins committed against the Immaculate Heart of Mary." After showing them hell with its screaming devils and damned souls howling in terror, she said: "You have seen hell, where the souls of poor sinners go. To save them God wishes to establish in the world the devotion to my Immaculate Heart."

The apparitions had created so much excitement that the atheistic civil authorities became alarmed. At the next scheduled appearance hd the kidnapped and placed in jail. But fearing violence from the people, the Mayor released the children the next day. When our Lady appeared to them, she told them how displeased she had been with the action of the Mayor and that the promised miracle would not take place till October.

On the days preceding October 13, all roads led to Fatima. They came from all parts of the land. It rained all night and the morning of the thirteenth. By noon, more than 70,000 had crowded into the Cova, standing in mud up to their ankles. Huddled under umbrellas, they prayed their rosaries. Shortly before noon Our Lady arrived for her final appearance. She told the children: "I am the Lady of the Rosary. I have come to warn the faithful to amend their lives and to ask pardon for their sins." Then 70,000 spellbound people saw the sun begin to whirl in the sky, casting off great shafts of multi-colored light. A gasp of terror arose from the crowd as the sun seemed to tear itself from the heavens and come crashing down upon the horrified multitude. Just when it seemed that the ball of fire would destroy them, the sun again resumed its normal place in the sky.

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OUR BLESSED MOTHER APPEARS . . .

AT FATIMA

Gerald Lewis, S. V. D.

The story of Fatima begins on a cool spring day in 1917. An angel appeared to three little Portuguese children, Lucia, Francisco and Jacimta as they were tending their sheep. He said to them: "Pray! Pray much, pray a great deal. The Hearts of Jesus and Mary have merciful designs on you."

Then in May, 1917 began the series of apparitions which it took the world almost twenty-five years to start considering. In one of the apparitions, Mary held out her Heart, surmounted by thorns and said to Lucia: "God wants to use you to establish in the world the devotion to my Immaculate Heart." She then told her to pray many times, especially when making a sacrifice, "O my Jesus, I offer this for love of Thee, for the conversion of poor sinners, and in reparation for all the sirs committed against the Immaculate Heart of Mary." After showing them hell with its screaming devils and damned souls howling in terror, she said: "You have seen hell, where the souls of poor sinners go. To save them God wishes to establish in the world the devotion to my Immaculate Heart."

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In 1925 Our Lady appeared once more to Lucia, this time with the Christ Child in her arms. The Child said: "Have pity on the Heart of your most Holy Father. It is covered with thorns with which ungrateful men pierce it at every moment, and there is no one to remove them with an act of reparation." Then Our Lady turned to Lucia with this promise:

"Announce in my name that I promise to assist at the hour of death with all the graces necessary for salvation all those who on the first Saturday of five consecutive months, go to Confession and Communion, recite the Rosary, and keep me company for a quarter of an hour

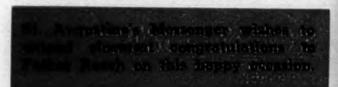
while meditating on the mysteries of the Rosary with the intention of making reparation to me."

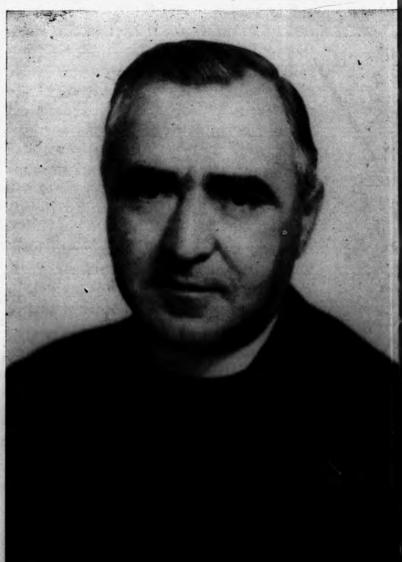
After such pleas on the part of Our Lady, our Holy Father, Pope Pius XII sought to fulfill them. Personally, he consecrated the world to the Immaculate Heart of Mary. On May 1, 1948, in a special encyclical letter to his flock he said: "It is our wish, that whenever the opportunity suggests itself this consecration be made in the various dioceses as well as in each of the parishes and families. And we are confident that abundant blessings and favors from heaven will surge forth from this private and public consecration."

For the first time two Negro members were named to the advisory board of the New Orleans Associated Catholic Charities. They are Haidel Christophe and Mrs. Marie Alexander, elected for three years and one year respectively.

A SILVER JUBILEE

Rev. Clement A. Roach, C.S.Sp. celebrates his 25th ordination jubilee on the 9th of this month. This Holy Ghost priest devoted his life to the Negro people and has done outstanding service to them. The intrepid zeal which he has always shown working for the Negro in northern and southern cities ranks him among the most zealous of missionaries to the American Negro. The famous Jesuit author, Rev. John LaFarge cites Father Roach as a leading fighter for the Negro's cause. At present Father Roach is pastor of vigorous Sacred Heart Parish in Lake Charles, La.







A modern operating room at Blessed Martin, equipped with the latest.

"Dream-Come-True"

(Continued from page 214)

and worked for the good of humanity 300 years ago in his native Peru in South America.

In this hospital, the daily routine is much the same as that in any hospital operated under Catholic auspices. Class hatred, enmity, and bigotry are unknown here where Mercy and true Christian Charity hold sway. Patients are cared for in body and soul, and sent home with memories of many acts of kindness and mercy.

One very touching memory goes out with each patient who leaves Blessed Martin Hospital—the custom of saying morning and evening prayers over the loud speaker. One patient, a Baptist, commented, "Those prayers sure are comforting. They keep you close to the Good Lord Jesus."

"Nothing does more harm to the progress of Christianity and is more against its spirit than...race prejudice a mongst Christians. There is nothing more widely spread in the Christian world."

-Jacques Maritain

l. to r., Sister Celeste, R.S.M., Superintendent, Miss Gloria Rogers, office clerk, Father Vincent Warren, S.S.J., director of hospital during construction.



In 1925 Our Lady appeared once more to Lucia, this time with the Christ Child in her arms. The Child said: "Have pity on the Heart of your most Holy Father. It is covered with thorns with which ungrateful men pierce it at every moment, and there is no one to remove them with an act of reparation." Then Our Lady turned to Lucia with this promise:

"Announce in my name that I promise to assist at the hour of death with all the graces necessary for salvation all those who on the first Saturday of five consecutive months, go to Confession and Communion, recite the Rosary, and keep me company for a quarter of an hour

while meditating on the mysteries of the Rosary with the intention of making reparation to me."

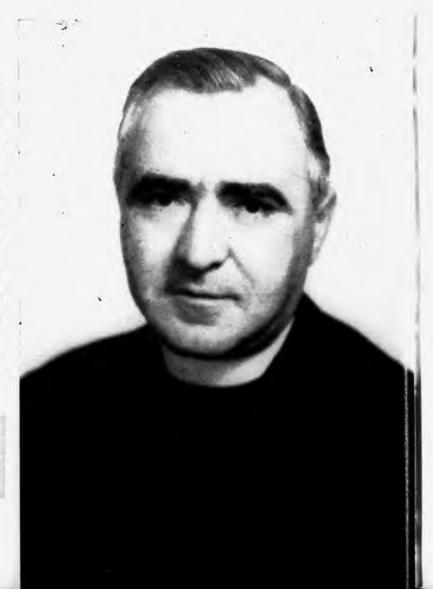
After such pleas on the part of Our Lady, our Holy Father, Pope Pius XII sought to fulfill them. Personally, he consecrated the world to the Immaculate Heart of Mary. On May 1, 1948, in a special encyclical letter to his flock he said: "It is our wish, that whenever the opportunity suggests itself this consecration be made in the various dioceses as well as in each of the parishes and families. And we are confident that abundant blessings and favors from heaven will surge forth from this private and public consecration."

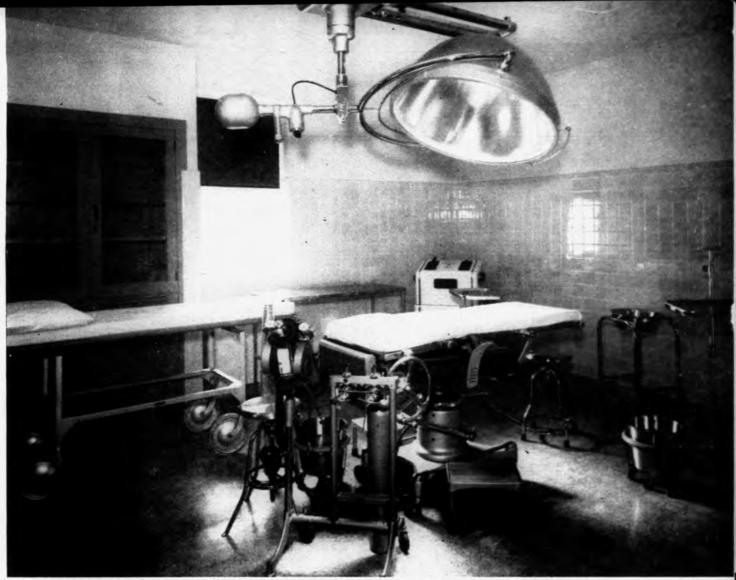
For the first time two Negro members were named to the advisory board of the New Orleans Associated Catholic Charities. They are Haidel Christophe and Mrs. Marie Alexander, elected for three years and one year respectively.

A SILVER JUBILEE

Rev. Clement A. Roach, C.S.Sp. celebrates his 25th ordination jubilee on the 9th of this month. This Holy Ghost priest devoted his life to the Negro people and has done outstanding service to them. The intrepid zeal which he has always shown working for the Negro in northern and southern cities ranks him among the most zealous of missionaries to the American Negro. The famous Jesuit author, Rev. John LaFarge cites Father Roach as a leading fighter for the Negro's cause. At present Father Roach is pastor of vigorous Sacred Heart Parish in Lake Charles, La.

St. Augustine's Messenger wishes to extend sincerest congratulations to Father Roach on this happy occasion.





A modern operating room at Blessed Martin, equipped with the latest.

"Dream-Come-True"

(Continued from page 214)

and worked for the good of humanity 300 years ago in his native Peru in South America.

In this hospital, the daily routine is much the same as that in any hospital operated under Catholic auspices. Class hatred, enmity, and bigotry are unknown here where Mercy and true Christian Charity hold sway. Patients are cared for in body and soul, and sent home with memories of many acts of kindness and mercy.

One very touching memory goes out with each patient who leaves Blessed Martin Hospital—the custom of saying morning and evening prayers over the loud speaker. One patient, a Baptist, commented, "Those prayers sure are comforting. They keep you close to the Good Lord Jesus."

"Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice a mongst Christians. There is nothing more widely spread in the Christian world."

-Jacques Maritain

l. to r., Sister Celeste, R.S.M., Superintendent, Miss Gloria Rogers, office clerk, Father Vincent Warren, S.S.J., director of hospital during construction.





Dear Children:

By this time all of you must have buckled down to your books again, and are now faithfully studying the subjects you so gladly put out of your minds a few months back. I'll bet it's fun getting back to school, meeting old classmates becoming acquainted with new ones and so on. In fact, I'm willing to bet that you're glad to be back in the classroom.

But I have something else to tell you, something about the Month of October. As you know this is the Month of the Holy Rosary. All over our country families will gather nightly to recite the Rosary. In some places they even have the Block Rosary. All the people of the block who are interested meet in one house and there they recite the Rosary.

Now I want you to be salesmen of devotion to the Rosary this month; I want you to spread this devotion as much as you can. First of all you must say the Rosary yourself. Then try to get your families interested in the family Rosary. It'll mean only ten minutes a night and I'm sure no one would begrudge the Blessed Mother ten minutes a day.

So I'll be counting on you, and I'll be waiting to hear what you did to spread devotion to the Rosary. I'll be praying for you every night in our seminary family Rosary and I hope you'll remember us in your family Rosary too.

God bless all of you.

Sincerely, Father Cheer-Up MY MAIL BOX

Dear Father Cheer-Up:

How are you these hot days? Except for a cold, I am fine.

Father, I didn't know that writing you would give me a pen pal. A priest in Africa got my address through his sister, who receives the Messenger. That priest in turn gave my address to one of his friends, so now I have a pen pal. Thank you so much for everything.

By the way, my pen pal wants to know of any person who wants a pen pal, because he has some friends who would like to write to people in America. So if anyone is interested I wish they would write to me for his address.

Well Father, I'd better close now. Here's hoping you will remember me in your prayers as I have remembered you.

Sincerely,
Patricia St. Julien
2612 Toulouse St.
New Orleans, La.

Thanks a lot for the letter, Patricia, and also for the prayers. I'm glad to hear that you have a pen-pal. No doubt, you'll find out a lot about Africa that you hadn't even imagined. And coincidentally, your letter was the first one in a long, long time. I suppose I'll have to start looking for a pen-pal too.

Did you see the front inside cover of this MESSENGER? Look at it now and show it to Sister.

"I pray for all missionaries, not forgetting our priests at home, whose ministry is guite as hard as that of the missionary preaching to the heathen."

—Little Flower, Patroness of the Missions.

The Red Lily

William D. Ryan

CHAPTER XII.—THE RED LILLY

.... The hospital chaplain was called to Maria's bed-side; the doctors were afraid she would die during the surgery.

"You will not have much to do, padre," the chief surgeon advised. "This child is an angel."

Like all her confessions, Maria's last one was brief and direct.

But let us go back to the farm for a minute. The police came and dragged Alessandro, in handcuffs, off to jail. He was very cocky and boastful: "Sure, I killed her!" On the road, as he came by, the people ran towards him to kill him, and they would have if the police did not keep them away with their pistols.

Because of the seriousness of Maria's condition, the doctors decided to stitch her wounds without putting her to sleep with an anesthetic. Poor Maria! All afternoon she had endured terrible pain from her wounds, and now she must undergo two long hours more of agony, while the doctors cut into her flesh and try to sew it up. She gritted her teeth, but not a word of complaint came from her swollen lips. When the pain grew worse, she called out softly the names of Jesus and Mary to give herself courage.

At nine o'clock in the evening, the operation was finished, and she was removed to the women's ward in the hospital.

"Don't worry, mother. It doesn't hurt much." She had lost much blood and her tongue was on fire with fever. "May I have a drink of water?" she asked, as Jesus had done on the Cross: "I thirst!" But the doctors would not permit her to drink because they were afraid it would cause more trouble in her body.

Assunta reminded her of Christ on the Cross, and Maria frequently kissed the Crucifix.

The chaplain asked her if she forgave Alessandro for his terrible crime: "For the love of God I forgive him. I want him to go to Heaven, too." God demands that we forgive our worst enemies. "Be brave, Marietta!"

"Don't be anxious! Our Blessed Mother is here to help me."

"Would you like to be enrolled in the Sodality of Our Lady, Maria?" a priest asked.

Her face lit up with joy.

With trembling hands, he placed the green ribbon, with the medal of the Sodality, around her neck. She held it close to her bosom. On the medal were written the beautiful words: O Mary, conceived without sin, pray for us who have recourse to Thee."

All night her mother and many other people stood around her bed, just as Our Sorrowful Mother stood at the feet of Jesus on the Cross.

In the morning, the priest brought her the Blessed Sacrament—the Holy Viaticum, for her journey homewards.

"Do you know whom you are receiving?" he asked Maria.

"Yes," she said in a faint voice. "It is Jesus and I will see Him face to face soon."

Angels from on high flew over her bed. Already they were enrolling her



name in the white and red book of God's special friends—white for the pure, red for those who shed their blood for His sake.

One of the hospital Brothers knelt by her side and begged: "Remember me, Maria, when you go to Heaven."

"If I get there first, I shall remember all of you."

All day Sunday people slowly walked past her bed, weeping and praying. She was already a saint in their eyes. They felt helpless because they could not relieve her sufferings. All over the floor and bed they piled bouquets of roses, lilies and wild marsh flowers. Roses for martrydom! Lilies for purity! Wild marsh flowers in memory of the ones Maria placed in front of her own Madonna shrine.

In the afternoon, the pain grew severe. Poison had set into her body, and she fell into a delirium. Sometimes she jumped out of her unnatural sleep as if she were again being stabbed by Alessandro.

At three-thirty in the afternoon, she fell back violently onto her pillow, there was a loud gasp and her eyes closed in eternal sleep. Maria's Calvary was now over. Her face lit up with a shining light. No one could see them, but we know that Her Heavenly Mother, Mary,



and Christ, her Savior who had also shed His Blood for her, and all the angels and saints hovered over her—and together they carried her soul to its new home beyond the stars.

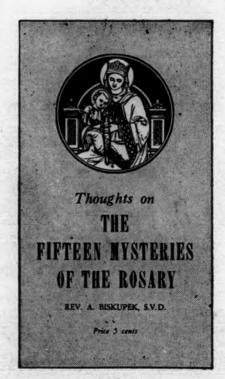
It was the Feast of the Precious Blood of Jesus, and in Her Divine Office (the prayers the priest reads from his book every day) the Church was singing all over the world these words: "Why is thy apparel red, and thy garments like theirs that tread in the winepress?"

*Reprinted with the kind permission of the Author and the publishers. All pictures are from the inspiring Italian movie, "Heaven on the Swampland." Copies of this beautiful story may be obtained for 25c from your Catholic Book Store or from LUMEN BOOKS

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IDEAL FOR OCTOBER!



THOUGHTS ON THE FIFTEEN MYSTERIES OF THE ROSARY

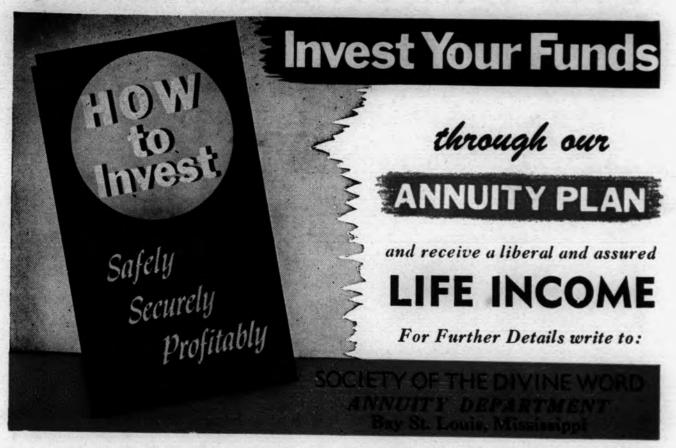
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"Every Catholic man or woman who makes a will ought to leave something proportional to the estate to build up the living Church—for a college, the priesthood, missions, or the orphans. Otherwise they are not dealing honestly with God, who allowed them an extra share of the world's goods. I desire pastors to refer to this matter frequently as it is their duty to instruct their people on this as on other important matters."



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The room, now a chapel, of the Nettuno hospital where St. Maria Goretti died!

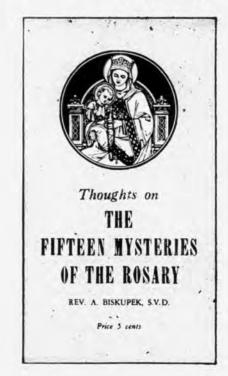
and Christ, her Savior who had also shed His Blood for her, and all the angels and saints hovered over her-and together they carried her soul to its new home beyond the stars.

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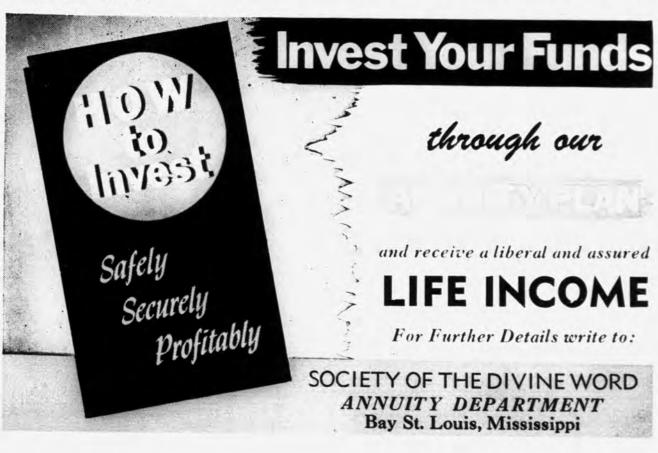
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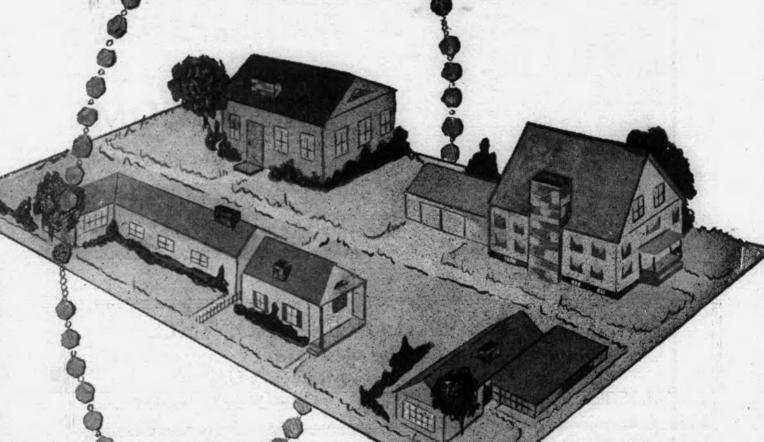


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FOR THE MORAL SPIRITUAL IMPROVEMENT OF AMERICA

FOR THE CONVERSION OF RUSSIA

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Meet with Your Friends in a Home to Recite the Rosary

Ask your Pastor about it!

Agree to meet in another home a week from that night and keep rotating. Make the Rosary a neighborhood prayer binding family with family, bringing down upon your homes the blessing of God and our Heavenly Mother.

Vol. XXIX NOVEMBER, 1951

No. 9

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NOTRE DAME in the **EVANGELINE** COUNTRY

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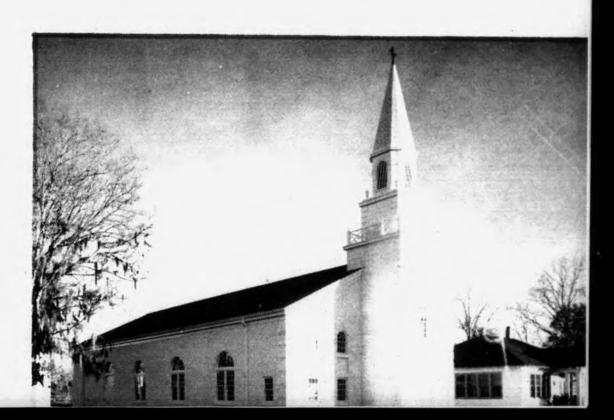
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ST. AUGUSTINE'S PSSPIDE

The MAGAZINE with a MESSAGE

To aid the cause for which the Divine Word Missionaries are working—more priests and religious for the Missions, especially among the Negroes.

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Rev. Robert E. Pung, S.V.D., Editor

OUR COVER ...

The spire of Notre Dame Church in St. Martinville, La., rises heavenward among the old oak trees. This is symbolic of the work which the Divine Word Missionaries and the Sisters of the Blessed Sacrament are doing for the people in this parish. Near the church is the famous live oak under which Evangeline sat awaiting her lover. (Complete picture article on pages 238 and 239.)

Vol. XXIX.

NOVEMBER 1951

No. 9.

Editorial

A Holy and Wholesome Thought

The special and favorite devotion of Jesus Christ during His earthly sojourn was His Father's honor and glory. So faithful and untiring was His zeal in furthering this ideal in His life, that He was able to pray on the night of His sacred passion: "Father, I have glorified Thee on earth; I have accomplished the work Thou hast given Me to do!"

A devotion so close to the Heart of Jesus is truly worthy of our imitation. Now purgatory is a field white for the harvest of God's glory. We can say no prayer nor offer up any sacrifice for those suffering souls, but God is immediately glorified. By our prayers and sacrifices, the sufferings of a soul are either shortened or remitted completely. If they are shortened, God is glorified because that soul's entrance into heaven is nearer at hand; whereas, all delay in the soul's entrance into heaven is an eternal loss of honor and glory to God. If, on the other hand, the soul's sufferings are completely remitted, a new worshipper enters into the courts of the blessed. The Cross of Christ has triumphed and the beautiful harvest of Christ's sacred passion has been increased; another soul stands before the throne of God for all eternity as a living tribute to the goodness and greatness of God.

But not only is God glorified. Even the suffering souls themselves profit immensely by our prayers and sacrifices in their behalf. The souls in purgatory are in an absolutely helpless condition—they can do nothing whatsoever for themselves but must patiently bear their pains and agony until the last farthing of their debt of suffering has been paid—unless we come to their aid. For them has begun that "night in which no man can work." Hence they turn to us with their imploring cry: "Have pity on us, at least you my brethren, for the hand of the Lord is upon us."

We know the torture that a burnt finger causes! But how great the agony of a soul clothed in a garment of fire enkindled by God's impartial justice? Yet, cruel as this agony of fire may seem there is still another torture which makes that of fire pale into insignificance. It is the pain of separation—the great homesickness for heaven. We can fancy the piercing grief of a mother as she hears the first clod of moist earth fall dully upon the coffin that enwraps the body of her dear child. Yet, this is only a human sorrow and the land of time, with its distractions, will render it bearable. Even Cicero, the pagan philosopher, knew this when he wrote: is no human grief however heavy, that the hand of time cannot lighten. and render bearable" But the pain of a suffering soul in purgatory—it cannot be assuaged by the distractions of human life! In it's monotony there are no distractions.

And we, their brethren—or is it perhaps even a brother, a sister, a mother or father—we have it within our power to help them, to give them heaven—a home of eternal joy and peace, a home free from every suffering, a home where they are united with God. God has made us the turnkeys of His blessed prison house; He has shackled His own

(Continued on page 246)

TH AT ST JAMES IN ALEXANDRIA, LA. Paul Neale, S.V.D.

Just 40 years ago, a little mission was opened for the Negro Catholics of Alexandria; Sacred Heart Mission it was called. It was a very small mission. It had no church or chapel and few parishioners. The few Catholics that it claimed attended services at the Cathedral and the children were taught by the Sisters of Divine Providence who also taught at the Cathedral school.

Three years later, Fr. Croenenberger was appointed successor to Fr. Schmodry, C.S.Sp., founder of the mission. As soon as the new pastor arrived, he saw that despite the good work that had been accomplished in the relatively short space of three years, a central site with a church and school that belonged to the Mission proper would enable them to concentrate their effort and thus produce greater and more tangible results. So he immediately set about to gather funds for the erection of a church and school. The money for the plant was graciously



Cheer Leaders at St. James

donated by a Mr. James Smith of Cleveland. In 1915 the present grade-school, church and rectory were built. Sacred Heart Mission, now renamed St. James, was prepared to take its share of the Negro Apostolate.

That the work at St. James has been successful is evidenced by its growth through the years. And although it is situated in a predominately Protestant community, the number of Catholics has increased

Father Joseph J. Cassidy, C.S.Sp., progressive pastor of St. James, with his 1951 First Communicants.



A Holy and Wholesome Thought

The special and favorite devotion of Jesus Christ during His earthly sojourn was His Father's honor and glory. So faithful and untiring was His zeal in furthering this ideal in His life, that He was able to pray on the night of His sacred passion: "Father, I have glorified Thee on earth; I have accomplished the work Thou hast given Me to do!"

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(Continued on page 246)

GROWTH AT ST. JAMES IN ALEXANDRIA, LA.

Paul Neale, S. V. D.

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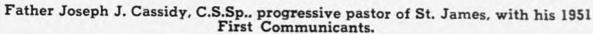
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Father Cassidy poses with his football team which brought many honors to St. James

from a mere handful to hundreds and every year witnesses a larger convert class. The original grade school has been expanded to include a modern, well equipped, state accredited high-school, and the combined student roster numbers well over 600. The teaching staff, consisting of three Holy Ghost Fathers, ten Sisters of Divine Providence, three colored lay teachers and an athletic director are doing a wonderful work for the Negro children of Alexandria. In the scholastic year '49-'50, the State of Louisiana gave public recognition to their work when at the state rally in Baton Rouge it

awarded St. James the much coveted Clark Memorial Trophy. The trophy went to St. James for having achieved over 60 other participating schools, the highest score in scholarship and athletics. Several students from St. James were first in the different exhibitions, and their choral group, directed by Fr David C. Marshall, C.S.Sp., was easily the best on the program.

The future of St. James appears provided it with very capable adpromising and secure for God has ministrators in its progressive pastor, Fr. Joseph J. Cassidy, C.S.Sp.,

(Continued on page 242)

Father David C. Marshall. C.S.Sp., with some recent converts. Father teaches a full schedule in the high school and directs all the choral work of the students.





One of the brightest pages in the history of the Church among the colored people of Louisiana will always mention the Sisters of the Blessed Sacrament. Their saintly Foundress, Mother Katherine Drexel, who is still living, had vision enough to see the urgent need of greater, as well as more concentrated, attention to the growing spiritual, educational, and social needs of the thousands and thousands of actual and would-be and should-be Catholics in this rich field. The Faith was already there and firmly rooted! Consequently in the early and middle twenties she started a network of rural schools, staffing them with a band of her most capable and self-sacrificing graduates from her newly established Xavier in New Orleans. Were it not for these schools, there would not be many flourishing parishes today, countless souls would have been lost to the Church, and the educational and social side of the picture would be far less bright than it is today.

One of the well established parishes in Southwest Louisiana, Notre Dame Parish of St. Martinville, had its earliest beginnings from just one of these rural schools. Old St. Martinville, dating back to pre-Revolutionary War times and today still steeped in Southern traditions, where almost everybody, white like colored, slave as well as free, has always been Catholic in his religion and in his ways!

When the late Father Cosmas Schneider, S. V. D., arrived in St. Martinville during 1938 to organize a parish for the colored, he was Father Maurice Rousseve, S. V. D., is one of the first four priests ordained at St. Augustine's Seminary, Bay St. Louis, Mississippi. In 1939, he was appointed as first assistant at Notre Dame in St. Martinville and in 1942 became its second pastor. For 12 years he has seen the parish grow from its very humble beginning to its present thriving Catholicity. Consequently, Superiors felt that he should be well qualified to direct and guide the seminarians, our future priests. He was appointed prefect of the major seminary in 1950 and Assistant Provincial of the Divine Word Missionaries in the Southern Province in 1951.-The Editor.

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Every day after school, for more

INTENTIONAL SECOND EXPOSURE



Father Cassidy poses with his football team which brought many honors to St. James

from a mere handful to hundreds and every year witnesses a larger convert class. The original grade school has been expanded to include a modern, well equipped, state accredited high-school, and the combined student roster numbers well over 600. The teaching staff, consisting of three Holy Ghost Fathers, ten Sisters of Divine Providence, three colored lay teachers and an athletic director are doing a wonderful work for the Negro children of Alexanaria. In the scholastic year '49-'50, the State of Louisiana gave public recognition to their work when at the state rally in Baton Rouge it

awarded St. James the much coveted Clark Memorial Trophy. The trophy went to St. James for having achieved over 60 other participating schools, the highest score in scholarship and athletics. Several students from St. James were first in the different exhibitions, and their choral group, directed by Fr David C. Marshall, C.S.Sp., was easily the best on the program.

The future of St. James appears provided it with very capable adpromising and secure for God has ministrators in its progressive paster, Fr. Joseph J. Cassidy, C.S.Sp.,

(Continued on page 242)

Father David C. Marshall, C.S.Sp., with some recent converts. Father teaches a full schedule in the high school and directs all the choral work of the students.



Motre Dame in the Evangeline Country

Maurice Rousseve, S. V. D.

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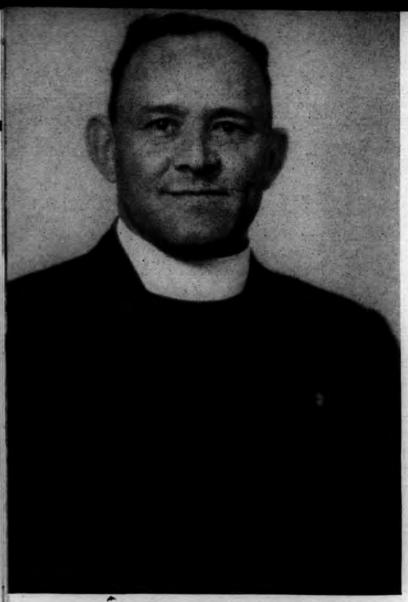
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Father Anthony Bourges, S.V.D., the present pastor of Notre Dame. He is assisted by Father Clement Meyer, S.V.D., and Father Mark Figaro, S.V.D.

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During the rest of the year, Father Schneider was going around taking the census, meeting the people, and teaching catechism in two or three out of town public schools within the parish limits. Though the school authorities and teachers were very cooperative, there was no question of released time. Since there was only a half day school, Father had to be at each school around twelve

o'clock to meet the outgoing and incoming groups for religious instruction.

The first Mass in the church was the Christmas Midnight Mass before a jubilant congregation. Some weeks later it was dedicated by the Most Rev. Jules B. Jeanmard, Bishop of Lafayette, under the title of Notre Dame de Perpetuel Secours. This name was chosen by the generous benefactors from the North who had paid for the church and rectory in full, but wished to keep their identity a secret.

In February of 1939, Father received an assistant. Now Father Schneider was able to give more attention to the spiritual needs of the several hundred people on the large Levert-St. John Plantation, located three miles out of town. His assistant celebrated Mass at the chapel on the place twice a week and gave the children catechetical instructions the same number of times.

Soon the Pastor had to enlarge the school and add another teacher. The next summer he requested and obtained the services of the Missionary Servants of the Holy Eucharist from New Orleans. Three or four zealous Sisters of that community came to conduct two vacation schools in outlying districts. It was an inspiration to see the interest of the children and gratitude of the parents, most of whom had had no previous contact with any Sisters.

1941 saw St. Anthony Chapel in Cade, La., about seven miles away, being transferred to the Divine Word Fathers of St. Martinville. This meant the naming of a third priest to the growing parish. There the priests found another group of good, zealous Catholic people anxious to be looked after and ready to cooperate in every way.

By 1944 the Sisters of the Blessed (Continued on page 246)

ingels without Wings

This little story is about the Daughters of Mary, who live, love, and die, serving mankind.

From childhood, I have heard that angels were souls or spirits, that dwelt in heaven, wearing wings and halos. I now know there is another type of angel here on earth, although one does not see their wings and halos and perhaps at the conclusion of this story, you may agree with me.

At 8:00 a.m. on that Friday morning of April 29, 1949, one could almost feel as well as sense the solemn hush that enveloped the place. As I knelt by the bars of my prison cell, on that unforgetable morning, I watched the Priest turn from the Altar and approach my friend in the next cell. Before him, he reverently held the Sacred Host over the Paten. When he neared the cell, I heard him utter, "DOMINE NON SUM DIGNUS, etc." (Lord I am not worthy, etc.) and as he raised the Precious Host, my friend in a clear voice said, "MY LORD and MY GOD." He was heceiving the Heavenly Banquet for the last time on earth. He was preparing himself for the long awaited journey into the Celestial Land of Tomorrow. In less than four short hours, after making the fourteen Stations of the Cross, saying the fifteen decades of the Rosary and commending himself unto God, I would shake his hand and watch him walk to his death in the electric chair. Yes, at noon, he was to be electrocuted. As he bid me goodbye, I could not help

but notice the look in his eyes and upon his face. It was not a look of fear, but one of beauty and excitement. It was the look of a man who is finally going home after a long time in exile. It was the graces of God and the unending prayers and works of the little ladies dressed in black and white, kneeling on their priedieu's outside of my cell, that were responsible for the looks upon the face of my friend.

I am getting ahead of my story. Let me go back to the actual beginning. September of 1948.

I was laying on my bunk, on death row, stripped to my underclothing, to compete with the overbearing heat and humidity of the deep south. There were four of us on death row at that time. A soldier (a mental case) under the suspicion of murder. a young boy who was practically a moron, my friend who had been found guilty of killing a State highway patrolman and myself. The soldier has since been confined to a Veterans Hospital, the boy has been released, my friend has already taken the step after the last mile, and as I sit here and write this story; I am waiting myself, to walk that last mile and sit in that quick elevator that will place me before my Creator.

As I lay there fanning myself with an old piece of paper, I heard the guard, on the outside of the runway, holler, "get dressed men, the Sisters are here."

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I asked my friend in the next cell, what the guard was talking about, and he rapidly told me to get dressed, that the guard was referring to the Catholic Sisters.

I had heard plenty about Catholic Priests and Sisters and I know that I wanted no part of them. I would put my clothing on out of respect for their womanhood and then lay back and feign sleep, so that I would not have to come into contact with them.

As I lay there feigning sleep, I could hear one of the Sisters talking to the men down the line. When they came to my cell, I heard one of them say, "No, let him sleep. We will see him the next time."

"Not if I have anything to do about it," I thought to myself.

After they had gone, I asked my friend, "What are they doing on death row?"

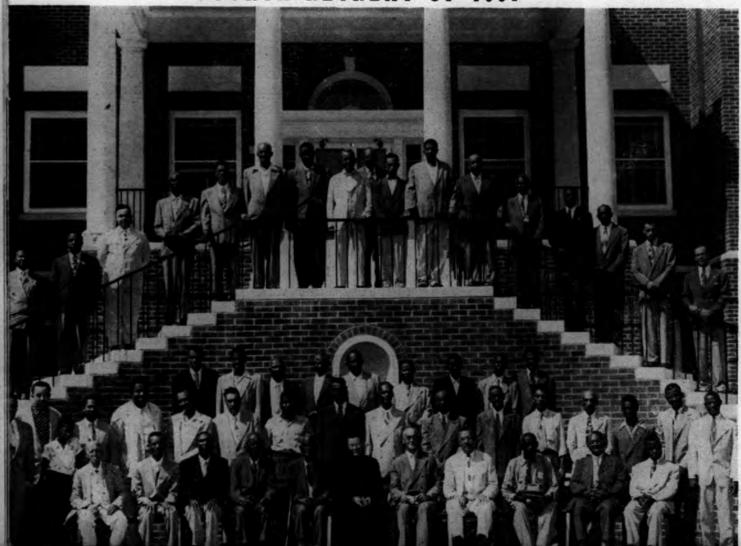
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I assured him that they could do nothing for me and I wanted absolutely nothing to do with them, that I know how they lived, how diabolical they were, and that they were only trying to get more unfortunate souls in their cluthes.

My friend was a former Catholic, and even though he had fallen away from his faith, he defended the Sisters very staunchly. In fact, he did such a wonderful job of defending them, that I was determined to look for their wings the next time they returned. We had rather a lengthy conversation in regard to the Sisters. He told me of their kindness to the prisoners, the many wonderful things they did for them and how they more than went out of their way to be helpful.

I asked him, "What do they charge (Continued on page 237)

FOURTH RETREAT OF 1951



Week-end Retreat for Laymen

From 15 cities a total of 222 men attended the four retreats conducted at St. Augustine's Seminary, Bay St. Louis, Miss., this past summer.

FROM THE ARCHDIOCESE OF NEW ORLEANS (144)

New Orleans—72 retreatants		
St. John of Arc	Houma—St. Lucy	17
St. Monica14		
Holy Ghost 11	Baton Rouge—St. Francis Xavier	
Corpus Christi10	Thibodaux—St. Luke	11
St. Peter Claver 5	Edgard—St. John the Baptist	7
Blessed Sacrament 3	Madisonville—St. Francis Xavier	6
St. Katherine2	Wallace—St. Philip	5
Holy Redeemer2	New Roads-St. Augustine	4
Xavier University2		
St. David1	Convent—Manresa Retreat House	3
Epiphany1	Algiers—All Saints	2
St. Paul1	Reserve—Our Lady of Grace	2
St. Raymond1	Scotlandville—Immaculate Conception	

FROM THE DIOCESE OF LAFAYETTE, LA. (36)

St. Martinville—Notre Dame1	2 E	Ilton—St. Joseph	3
Jennings—Our Lady of Perpetual Help	8 L	afayette—St. Paul	2
Eunice—St. Matilda		afayette-Immac. Heart of Mary	1
		Abbeville—Our Lady of Lourdes	2

FIRST RETREAT OF 1951



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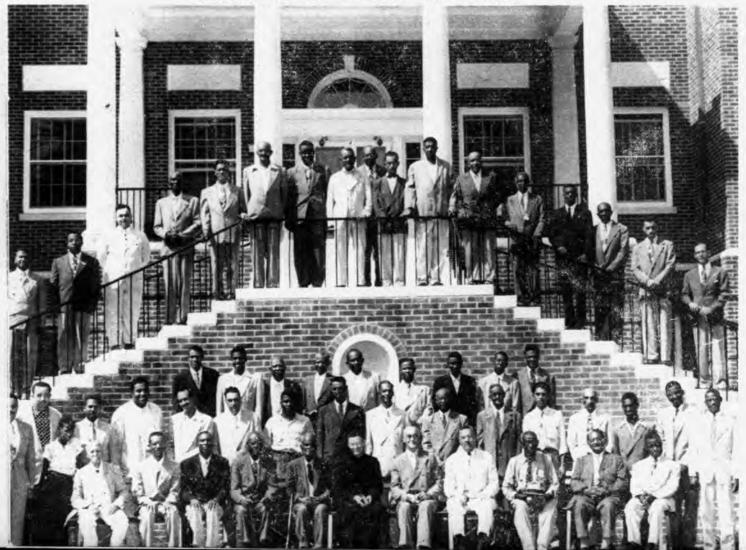
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Eunice—St. Monica	1.6	Abbeville—Our Lady of Lourdes	2

FIRST RETREAT OF 1951





SECOND RETREAT OF 1951

FROM THE DIOCESE OF NATCHEZ, MISS. (23)

Pass Christian—St. Philomena	7	Bay St. Louis-St. Rose de Lima	2
Vicksburg—St. Mary's	7	Bay St. Louis St. Augustine's	1
Yazoo City-St. Francis	6		

FROM THE DIOCESE OF MOBILE (18)

Mobile_Most	Pure Hear	t of Mary 13	Prichard_St	James	5
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FROM THE DIOCESE OF GALVESTON

Beaumont—Blessed Sacrar	nent 1
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THIRD RETREAT OF 1951





Family Feast

The Feast of the Little Flower was chosen for our annual Family Feast celebration this year. Our Father and Founder, Arnold Janssen, foresaw the constant increase in his family and that it would be impossible

to celebrate everyone's feast day separately. So he instituted this day on which we have a mammoth joint celebration of all our feast days! It is a day of much conviviality featuring a Community program, a movie and of course the baseball classic between the scholastics and the students. The program this year was sponsored by Father John La Bauve, S.V.D., the movie Captain Blood was enjoyed by all. The scholastics 'fixed' the students with a score of 12 to 5 in the baseball game.

Retreat for the Students

Father Harold Perry, S.V.D., recently left his duties in Mound Bayou, Mississippi, where he is assistant to Father Walter Bowman, S.V.D., long enough to give the students' annual retreat, September 21 - 23. From the excellent silence and recollection of the entire student body, it seems all made a good retreat and so are more eager than ever to study and pray hard to reach their sublime goal, the holy priesthood.

Full House on Second Street

Father John Kemper, S.V.D., Novice Master of the Brothers, is expecting three more candidates soon. Two will hail from British Honduras. The monthly novenas for an increase of vocations in the Southern Province of St. Augustine are bearing much fruit. Our thanks to God and the Holy Spirit for the increase!

NOVENA FOR THE POOR SOULS

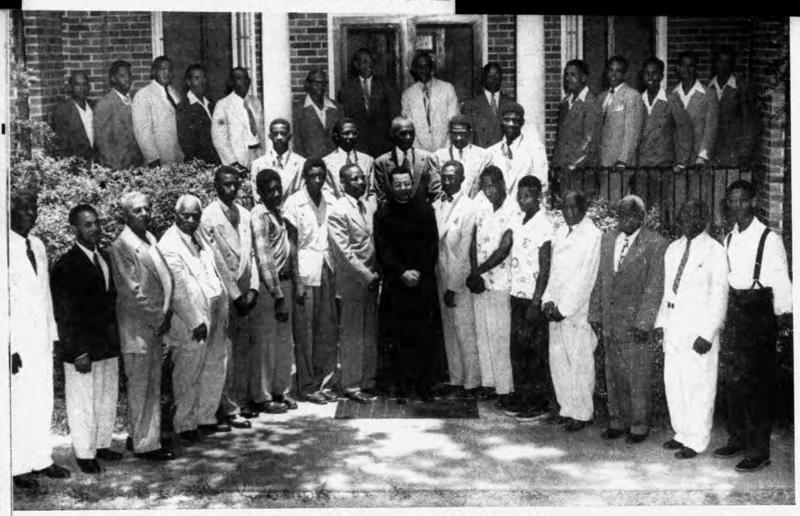
November 2 - 10

Where? At. St. Augustine's Seminary, Bay St. Louis, Miss.

Benefits? For those recommended to us:

- 1) A Solemn Requiem High Mass on All Souls' Day.
- 2) 30 Low Masses during the month of November.
- 3) Special daily prayers for the departed.

INTENTIONAL SECOND EXPOSURE



SECOND RETREAT OF 1951

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Yazoo City-St. Francis	6			

FROM THE DIOCESE OF MOBILE (18)

Mobile-Most Pure Heart of	Mary 13	Prichard—St. J	lames)
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FROM THE DIOCESE OF GALVESTON

Beaumont-Blessed Sac	erament
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New Professors

The opening of the school year, 1951-1952, ushered in two new professors in the Minor Seminary. Father Richard Graham, S.V.D., is a "veteran in the Indian Missions having spent four years in our mission at Indore, India. Father Graham teaches Religion, History and Science.

Father Joseph Francis, S.V.D., an alumnus of St. Augustine's Seminary, is well known to the readers of the *Messenger*. Ordained last October, he finished his priestly studies last June to receive the appointment of Assistant Prefect of the Students. Besides his work of

disciplining 75 American lads, he teaches Geography, Science and English.

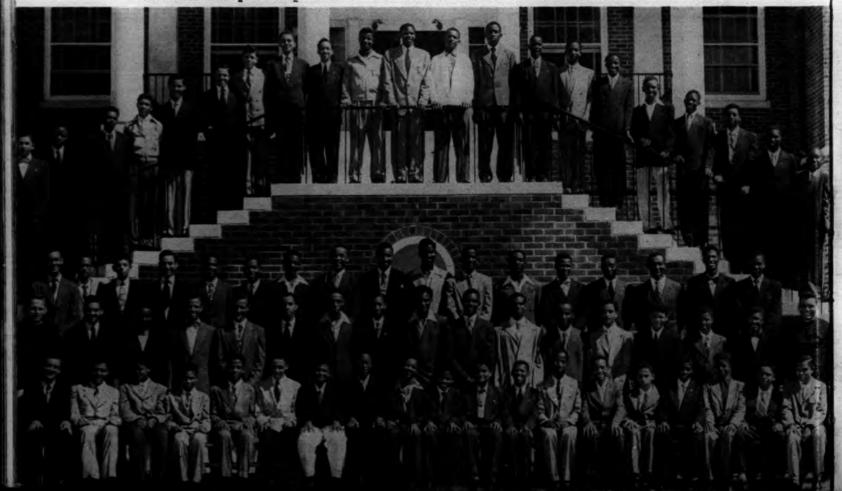
Representatives

On October 9, Very Rev. Lawrence Walsh, S.V.D., Rector of St. Augustine's Seminary and Rev. Maurice Rousseve, S.V.D., Vice Provincial and Prefect of the Scholastics here, motored to Lake Charles, Louisiana to represent St. Augustine's Seminary at the Silver Jubilee of Father Clement Roach, C.S.Sp. A recent issue of the Messenger carried a news article on Father's fruitful work in Sacred Heart Parish in Lake Charles.

The Reverend Thomas Megan, S. V. D., former Prefect Apostolic of Honan, China and organizer and pastor of the flourishing Holy Rosary Mission in Hattiesburg, Mississippi succumbed to a cerebral hemorrhage on Wednesday, October 3, 1951 at Holy Rosary Mission.

Funeral services were held for him in Hattiesburg on Friday, October 5. On Monday, October 8, a Solemn Requiem Mass was sung at the Seminary with Father Provincial as celebrant, Father Wojniak, S. V. D., deacon and Father Stier, S. V. D., subdeacon. Absolution was given by His Excellency, Bishop R. O. Gerow, D. D., of Natchez who presided during the Mass.

Meet our Seminarians in the Minor Seminary. Thirty-four of these seminarians entered this past September and were members of the Future Priest Club.



Angels Without Wings

(Continued on page 232)

for all of this kindness, for the things they bring to the prisoners?"

"Nothing," he assured me. "Abso-

lutely nothing."

It didn't make sense to me. I have been around and considered myself as being rather worldly. It had never been my experience to receive anything for nothing without there being some strings attached some place. There has to be a catch some place, I assured myself and if I study the situation long enough, I will find cut what that certain catch is. My biased and prejudiced opinion would not let me stop to consider that God may have had anything to do with their acts of kindness and the many gifts they brought to the prisoners. In fact, at that time, I did not consider God very much one way or the other.

I then planned a campaign to trap the Sisters into exposing themselves. I thought if I played along with them, I would be able to find out what they were after, what their motive was. It is needless for me to say, that my plan backfired.

Between the time of our conversation and the time the Sisters were to return, I became in desperate need of an item to complete some work I was doing.

My friend told me to ask the Sisters, that they would be only too happy to get it for me. After considerable self debating, I decided to ask them for what I needed.

I can well remember the very first words a Sister ever spoke to me in my life. When she came to my cell, she asked me, "How are you doing this afternoon?" "I've been a bad boy," I replied. "You don't look like a bad boy to me," she countered.

This was certainly not what I had expected. I was waiting for her to start praying and carrying on. To tell me how terrible I was. Didn't



"You don't look like a bad boy to me."

I know that God would cast me into hell for my terrible crime? It was only four days prior to this time, that four ladies came to see me. They cried, hollered, sang, cried some more and told me to turn to God because I was a hardened sinner. I certainly did not want anymore of this kind of praying. But this Sister did not do or say any of this. All she said was, "You don't look like a bad boy to me." I had no defense for this kind of an answer. All I could do was stand there like some foolish kid. I then asked her for the item I needed, and was again dumbfounded, when all she said was, "Certainly. We will bring it the next time we come. Is there anything else we can do for you?"

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Sure enough, when they returned again, they brought me what I had asked for and still they did not mention anything about God or religion.

For twenty-four years I had been a Mormon, and during my travels had been asked to join various redigious organizations. I felt that

(Continued on page 240)

New Professors

The opening of the school year, 1951-1952, ushered in two new professors in the Minor Seminary. Father Richard Graham, S.V.D., is a "veteran in the Indian Missions having spent four years in our mission at Indore, India. Father Graham teaches Religion, History and Science.

Father Joseph Francis, S.V.D., an alumnus of St. Augustine's Seminary, is well known to the readers of the *Messenger*. Ordained last October, he finished his priestly studies last June to receive the appointment of Assistant Prefect of the Students. Besides his work of

disciplining 75 American lads, he teaches Geography, Science and English.

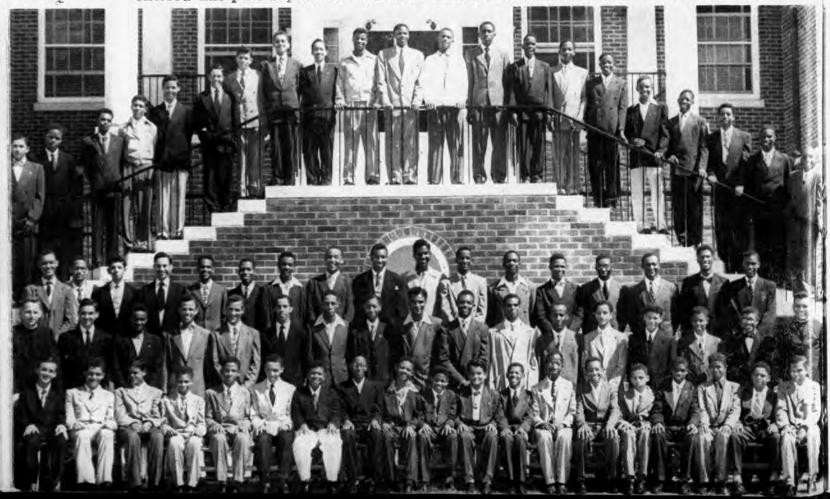
Representatives

On October 9, Very Rev. Lawrence Walsh, S.V.D., Rector of St. Augustine's Seminary and Rev. Maurice Rousseve, S.V.D., Vice Provincial and Prefect of the Scholastics here, motored to Lake Charles, Louisiana to represent St. Augustine's Seminary at the Silver Jubilee of Father Clement Roach, C.S.Sp. A recent issue of the Messenger carried a news article on Father's fruitful work in Sacred Heart Parish in Lake Charles.

The Reverend Thomas Megan, S. V. D., former Prefect Apostolic of Honan, China and organizer and pastor of the flourishing Holy Rosary Mission in Hattiesburg, Mississippi succumbed to a cerebral hemorrhage on Wednesday, October 3, 1951 at Holy Rosary Mission.

Funeral services were held for him in Hattiesburg on Friday, October 5. On Monday, October 8, a Solemn Requiem Mass was sung at the Seminary with Father Provincial as celebrant, Father Wojniak, S. V. D., deacon and Father Stier, S. V. D., subdeacon. Absolution was given by His Excellency, Bishop R. O. Gerow, D. D., of Natchez who presided during the Mass.

Meet our Seminarians in the Minor Seminary. Thirty-four of these seminarians entered this past September and were members of the Future Priest Club.



Angels Without Wings

(Continued on page 232)

for all of this kindness, for the things they bring to the prisoners?"

"Nothing," he assured me. "Abso-

lutely nothing."

It didn't make sense to me. I have been around and considered myself as being rather worldly. It had never been my experience to receive anything for nothing without there being some strings attached some place. There has to be a catch some place, I assured myself and if I study the situation long enough, I will find cut what that certain catch is. My biased and prejudiced opinion would not let me stop to consider that God may have had anything to do with their acts of kindness and the many gifts they brought to the prisoners. In fact, at that time, I did not consider God very much one way or the other.

I then planned a campaign to trap the Sisters into exposing themselves. I thought if I played along with them, I would be able to find out what they were after, what their motive was. It is needless for me to say, that my plan backfired.

Between the time of our conversation and the time the Sisters were to return, I became in desperate need of an item to complete some work I was doing.

My friend told me to ask the Sisters, that they would be only too happy to get it for me. After considerable self debating, I decided to ask them for what I needed.

I can well remember the very first words a Sister ever spoke to me in my life. When she came to my cell, she asked me, "How are you doing this afternoon?" "I've been a bad boy," I replied. "You don't look like a bad boy to me," she countered.

This was certainly not what I had expected. I was waiting for her to start praying and carrying on. To tell me how terrible I was. Didn't



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(Continued on page 240)

ST.MARTINW

Notre Dame Church

Among the in the Evangenestles the Notre Lame

Notre Dame Rectory



Preparing incense or Benediction . . .



Sports hold a special interest . . .



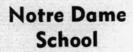
A crown for the Queen of May . . .



WILLE.

Among the historic oaks in the Evangeline country estles the Church of Notre Lame . . .





Bringing flowers of





A larger school is needed . . .



They receive Our Lord for the first time...



The 4-H Club enjoys a picnic . . .

The C.Y.O. offers clean entertainment . . .



INTENTIONAL SECOND EXPOSURE Among the in the Evange nestles the Notre Dame Church Notre Dame Notre Dame Rectory Preparing incense or Benediction . . . A crown for the Queer of May . . . Sports hold a special interest ...







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Notre Dame Convent



Notre Dame School





Bringing flowers of the rarest ...





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The 4-H Club enjoys a picnic . . .

The C.Y.O. offers clean entertainment . . .



Angels Without Wings

(Continued on page 237)

they were using a much smoother approach than some of the other denominations had used on me. Visit after visit went by. Our conversations were always cordial and amiable, but still they did not inquire

as to my religious status.

During their various visits I endeavored to study them closely. They seemed like any other human I had ever met. They were women of high intelligence, and, as I later learned, were entitled to various scholastic degrees behind their names. They always seemed cheerful and friendly. Their actions and conversation just didn't correspond with what I had read and heard about them. I thought perhaps I had misjudged them, that what I had read and heard about them, I could see no wings sprouting out behind them either.

I then decided to put plan number two of my campaign into effect. I would join their church and find out for myself. Like the first part of my campaign, plan number two also backfired. I was unable to join. They would not accept me. Before I could embrace what they called the True Faith, I would have to study some stupid, lengthy course called catechism and then pass some more foolish tests before I could possibly be accepted.

As the old saying goes, I had time on my hand, so, I decided to study the dogma of their so-called True Faith. As I began to study, I also began to realize if what I was studying was true, then their so-called True Faith was a pretty good thing. I checked their dogma and teachings with the scriptures and compared it with other religious demoninations. Although, at the time, I did not accept their creed as being true, I must admit that there was no deviation between what they were teaching and what I could find 240

in the scriptures, and it was certainly more in conformity with Christ's teachings than was my own Mormon religion and others I had attended. The more I studied, the more I checked, and the more I checked, the more I realized theirs was the True Faith. When I compared my own Mormon creed against the Catholic creed I discovered the Mormon creed to be full of erroneous opinions, and if I continued to believe it, then I would have to believe that Christ was either a liar or an idiot. Common sense assured me that the Son of God could be neither of those. Therefore, I firmly resolved to give up the Mormon Heresy.

I continued to study and as I did so, I became imbibed with an ardent desire to be a member of the church founded by Christ Himself. I asked everyone with whom I came in contact, questions about religion. I wanted to find one false answer or statement in regard to the Catholic creed. I was unable to find one simple flaw. The more flaws I tried to find, the more truths

I actually found.

The thing that really impressed me about the Sisters was their strong faith and devotion for the Mother of God. The Sisters had a large string of beads hanging at their sides. I asked one of them what she used them for. She explained to me, that it was a rosary, and every bead was a prayer to Christ and to His Blessed Mother. I know the Mormon church never paid tribute to the Mother of God, and it seemed logical to me, that if God would accept her as His Mother, then, we creatures should also accept her as our Mother. I then asked the Sisters, if I would learn the proper prayers would she give me a set of those beads? Assuring me that she would, I learned the beautiful prayers and received my

(Continued on page 245)

Did You Know That ...

According to a report given by the Rev. Richard Lawler, S. J., Associate Editor of America, the sanctity and zeal of the native clergy, the pious fervor of the faithful and the rapid growth of the Church in Africa, represent a phenomenon seldom paralleled in the history of mission expansion. Though the majority of the native priests belong to the secular clergy, they voluntarily practice abject poverty. This is even more remarkable when we consider that these priests are all converts from paganism and yet bear the tribal marks burned on their foreheads and faces according to pagan tribal custom.

True to the old adage, Qualis rex, talis grex—as the pastor, so the flock," the piety and devotion of the African laity is something to marvel at in a neo-pagan age as ours. In one Vicariate of 400,000 Catholics, all make an annual three-day retreat in absolute silence. On holydays at Kabga in Ruanda, the sacred hosts are consecrated in a ciborium more than a foot in diameter and Communion is distributed continuously from five o'clock in the morning until three in the afternoon.

Such Catholicity in the midst of paganism reminds us of the days of the early Christians—God's grace is working wonders in the simple souls of the African people.

Father Joseph Bowers, S.V.D., an alumnus of St. Augustine's Seminary, visited our S. V. D. Minor Seminary in Northern Italy at Varone. The seminarians gave Father a rousing welcome. Father Bowers was ordained in Rome in 1939, was missioned to Africa the same year. He returned to Rome in the fall of 1950 to pursue higher studies in Canon Law.



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The girls' basketball team of St. James was outstanding

Growth at St. James In Alexandria

(Continued from page 228)

and his two able assistants, Frs. Leo Kettl, C.S.Sp., and David C. Marshall, C.S.Sp., who besides their regular priestly duties, teach a full schedule in the high school. These, together with the very efficient principal of the school Sr. Mary Bonaventure, form a trustly guide to lead St. James on to ever greater achievements.

Just Lip Service?

While many forward-looking Whites and Negroes favor all-out efforts to abolish segregation from American life, there are still some who give lip service to the idea but say it cannot be realized and favor waiting for somebody to settle the questions. To those of such an opinion Mr. Roy Wilkins, Administrator of the N.A.A.C.P., speaking at the weekly forum sponsored by the Catholic Interracial Council, 20 Versey St., N. Y. C., answers:

"... questions are settled by doing not by waiting. Racial integration is a grass-root movement. The people themselves say that segregation must go. While there is still much to be accomplished, the recent gains encourage the hope that the aims of American democracy may soon be realized—democracy for all Americans."

The boys' basketball team did equally well. Father Leo Kettl, C.S.Sp., (left) besides his regular priestly duties also teaches in the high school. At the right, we see Father Cassidy. the pastor.





St. Elizabeth's, Chicago

Father William Brambrink, S.V.D., pastor of St. Elizabeth's Church, was born in the month of November. This is very apparent since, in the annual "Everybody's Birthday Party" sponsored by the Ladies' Sodality, the table for November took in the most profit. The set-up is something like this: twelve tables (one for each month) vie with one another to see which can bring in the most money. This year, on September 16, the November table, led by Mrs. Amarine Ponton, won. The party proved to be very enjoyable, and certainly a thankful one for the busy pastor and his able assistants.

On August 26, the Lady Auxiliaries of St. Peter Claver sponsored an outing to Michigan City, Indiana. They afforded three busloads of people a happy and enjoyable time.

The freshly painted walls of the school building gave the teachers and 850 grammar school children a very inviting welcome two days after Labor Day. They also welcomed 270 budding scholars into the high school.

Holy Trinity, Washington, La.

It wasn't pocket-picking but cotton-picking that brought that fifty-



Father William Brambrink, S.V.D., pastor, visits the June table during the party.

dollar smile on the face of Father Max Williams, S.V.D., not long ago. Some of Father's zealous parishioners decided to have a cotton-picking picnic and they succeeded in raising the grand sum of fifty dollars on the feat. The money will help to boost the Holy Trinity building program quite a bit. On receiving the money Father exclaimed, "I generally got poor from picnics, but yours made me richer." Father's hands are still outstretched to all who wish to give a generous bit of aid to his building debt.



Father Aloysius Zimmermann, S.V.D. assistant at St. Elizabeth's, stops to chat with the members of the July table in "Everybody's Birthday Party.

INTENTIONAL SECOND EXPOSURE



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St. Anselm's, Chicago

A new Community and Youth Center of St. Anselm's Church was dedicated Sunday, Sept. 9th, by His Eminence, Samuel Stritch, Archbishop of Chicago.

This modern structure, built at a cost of \$50,000 dollars, provides a gymnasium, auditorium, cafeteria, an indoor skating rink, facilities for basket ball, dancing and rooms for Scout meetings and many other activities. A bowling alley will be installed later. Adults and youth will use the building for recreational purposes. A square dance club is being formed for adults.

The two-day dedication services ended with a banquet Wednesday night, Sept. 12th. The all day Sunday services presented His Eminence, the Cardinal, who blessed the Center and paid high tribute to those hard workers who had made the dream of five years planning and hard work a reality.

Heading the dignitaries at the Wednesday night banquet was Mayor Martin H. Kennelly, who joined Judges Wendell Green, Robert J. Dunn, Commissioner Mike Sneed, Ass't. States attorney Archie Le Cesne in addressing the meeting. Bishop Bernard Shiel, unable to attend sent Joe Robichaux with a message pledging his support to the Center. Father Richards, assistant Pastor of Holy Angels Church, acted as Master of Ceremonies. Father Ed. G. Luis, Pastor of St. Anselm's Church, and the man whose genius guided the various committees to the completion of the structure, paid high tribute to his predecessor, Father Gerard J. Heffels, who gave birth to the idea of erecting the Center. "I am proud to have had a hand

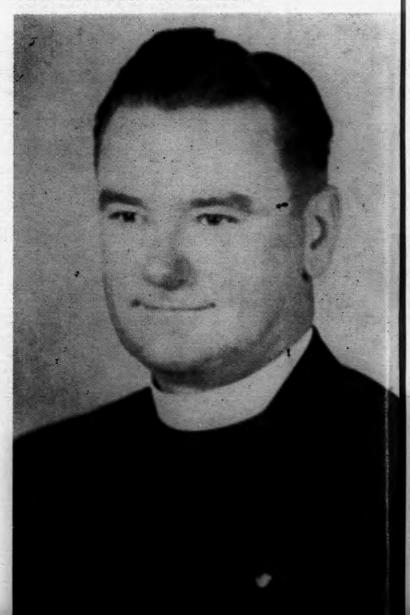
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St. Francis' Champions for 1951 in Yazoo City, Miss., look forward to another victorious season.

in carrying out this great work," he told his vast audience.

It has been years since Chicago's south side has witnessed as impressive a sight as this affair and the procession that began the festivities. The Cardinal, garbed in the Cappa Magna, led the procession from the Rectory on Michigan Avenue to the Center at 216 East 61st Street, blessing the parishioners and friends who lined both sides of the street.



Angels Without Wings (Continued from page 240)

rosary. Since that day, I have had a profound love and devotion for the Holy Mother of God, the Blessed

Virgin Mary.

Also, I have witnessed the manifold acts of kindness and the multiple gifts that have come from the hands of the Sisters. The many sacrifices they have made. It is possible to see them be as mothers to men whose families have deserted them in time of trouble, and not have a sincere love for them. At Christmas time, on our birthdays, in fact on the slightest occasion, they give parties for us and gifts that most of us would never receive at home. They have many wonderful friends who keep their hands filled with gifts for others. The Sisters ask no pay for this. They will accept no thanks. They do this out of charity and above all, for the love of God and for His unfortunate children that dwell in exile.

When my friend was executed, the state offered him Potters Field for a resting place. The Sisters would not hear of this. They interceded. and between themselves and two Priests, my friend had a beautiful casket, a funeral (hearse and all) and was laid to rest in a tomb. Not only that they sent words of consolation and gifts to his wife and

little child.

Color or creed makes no difference to the Sisters. They do the utmost for each of us. The weather does not hinder them. I have seen them come to the prison soaking wet from the rain and in the hot summer months, the same way from perspiration. These Daughters of

Mary (in this case they are known as the Sisters of Mercy) not only teach, they are living examples of the True Faith that practice the teachings of Christ. I was thirsty and you gave me to drink. I was hungry and you fed me. I was naked and you clothed me. I was sick and you comforted me. I was in prison and you visited me. Yes, I have seen them do all of these things in the past two years, and they were doing the same things long before I had the privilege of meeting them.

These are the same women that I had read and heard so much about. The same women who were supposed to have been so diabolical. May God forgive me for the prejudiced opinion I had of Sisters and Priests for so long. It is a pity that the rest of the miguided and misinformed persecutors will not learn the truth about the Catholic Church, Her Sisters and Priests, before they wrongly accuse and misjudge them, as is constantly being done.

Thanks to those wonderful Daughters of Mary, those Catholic Sisters of Mercy, I watched my friend go home in peace and I can walk my last mile with contentment and absolute peace of soul. They have taught me about God; how kind and merciful He is, and I know He will be waiting there to receive me.

Now, no one has to tell us to get dressed, because on the days the Sisters come, we are dressed hours

before they arrive.

Whenever they come. I always continue to look for their wings, and even though I cannot see them, I feel that God is holding them in reserve, waiting for the Sisters to come home.





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...Artwork in this Publication by

HEREFORD

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Religious Scrolls, Folders, etc.

Mary (in this case they are known as the Sisters of Mercy) not only teach, they are living examples of the True Faith that practice the teachings of Christ. I was thirsty and you gave me to drink. I was hungry and you fed me. I was naked and you clothed me. I was sick and you comforted me. I was in prison and you visited me. Yes, I have seen them do all of these things in the past two years, and they were doing the same things long before I had the privilege of meeting them.

These are the same women that I had read and heard so much about. The same women who were supposed to have been so diabolical. May God forgive me for the prejudiced opinion I had of Sisters and Priests for so long. It is a pity that the rest of the miguided and misinformed persecutors will not learn the truth about the Catholic Church, Her Sisters and Priests, before they wrongly accuse and misjudge them, as is constantly being done.

Thanks to those wonderful Daughters of Mary, those Catholic Sisters of Mercy, I watched my friend go home in peace and I can walk my last mile with contentment and absolute peace of soul. They have taught me about God; how kind and merciful He is, and I know He will be waiting there to receive me.

Now, no one has to tell us to get dressed, because on the days the Sisters come, we are dressed hours before they arrive.

Whenever they come. I always continue to look for their wings, and even though I cannot see them, I feel that God is holding them in reserve, waiting for the Sisters to come home.



GULFPORT, MISSISSIPPI

A Holy and Wholesome Thought (Continued from page 226)

omnipotence and has given us the keys whereby we can open to them the portals of comfort and peace. He has given us a power which He has denied His omnipotent Self, the power to bridge the yawning chasm between purgatory and heaven with the golden bridge of His infinite and our finite merits.

A new month, November, stands before us as we bring to a close the beautiful month of October, the month of the Holy Rosary and of Mary, the Queen of the Holy Rosary. I am convinced that many of you

have been faithful not only in the frequent but even in the daily recitation of the Rosary. You have found in it many a consolation both spiritually and materially. Why not continue the family Rosary during the month of November? It is something we all can do, whether rich or poor, young or old, married or single. I love to think of a family gathered together after the day's work and toil, to recite the Rosary. In this humble gathering, I can always see Christ with His Blessed Mother. "Wheresoever there are two or three gathered together in My name there I am in the midst of them."

Notre Dame in the Evangeline Gountry

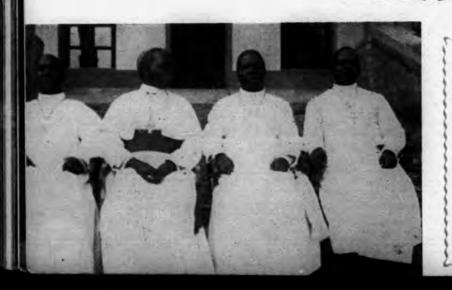
(Continued from page 230)

Sacrament took over the school personally. Every day for several years the Sisters came from and went back to their nearest convent in the eight-mile away town of New Iberia, where they had established the large and excellently staffed St. Edward's Grammar and High School. However, this could not last forever, and so a beautiful convent across the street from the church was erected and the Sisters moved in as soon as it was completed.

Today the parish takes care of more than three thousand souls, has an eight-room school with over four hundred children being taken care of by five Sisters and three lay teachers, and takes care of the religious instructions of children attending six public schols in the parish. The present pastor, Father Anthony Bourges, S.V.D., senses, as did his predecessors, the need of a high school in the town for his children, but until now does not see the possibility of its erection in any near future.

During the thirteen years of its existence the parish has seen three of its young ladies entering the convent, with several more about to enter. Six boys studied at Saint Augustine Seminary within the last three years, while four more entered this year.

Yes, the Sisters started wisely and sowed well the first seeds of an ever more promising mission field.



His Excellency, Bishop Joseph Kiwanuka, Vicar Apostolic of Masaka, Uganda, British East Africa, with three of his native priests who were raised to monsignorial rank (Papal Chamberlains) by His Holiness, Pope Pius XII. Bishop Kiwanuka is second from the left.

OUR BLESSED MOTHER APPEARS . . .

LA SALETTE

By Gerald Lewis, S. V. D.

Let us leave Fatima for a while and pass through Spain and cross the Pyrenees into France. There in the mountains of the department of Isère we find an obscure town called La Salette. Long before 1917 the same call to prayer and sacrifice, the same threat of a great calamity, the same plea, "Cease offending God," was heard in the mountains around La Salette.

One warm afternoon in September, 1848, Melanie Calvat, a shepherdess of fifteen and her companion eleven years old Maximin Giraud, sat down near a dry fountain to eat their mid-day meal. The cattle that were their charges were peacefully quenching their thirst at a small stream not far away. Suddenly the two children were frightened by a light of extraordinary brightness. They stood spellbound, as in the midst of this brilliance there appeared a most beautiful Lady sitting on the stones at the head of the fountain. Her face was buried in her hands and she was weeping bitterly. As they stood there not knowing what to do a soft voice, gentle and tender, spoke to them:

"Come to me, do not be afraid. I have a message for you."

At once their fears vanished and Melanie and Maximin ran towards the Lady as to a loving mother. As they drew near the Lady arose to meet them. She was of a tall and majestic appearance, robed in a long white gown that glittered with precious stones. Roses of every color lay about her feet; a crown of roses was on her headdress, a high cap slightly bent in front. On her breast was a crucifix with the hammer and pincers of the Passion.

Standing between the boy and girl she addressed these words to them. weeping silently as she spoke: "If my people will not submit I must let the hand of my Son fall upon them. It is so heavy that I can hold it no longer." She complained of the people working in the fields on Sunday and of the swearing and disrespect for her Son's Name. She threatened a great famine if people did not pray and sacrifice in reparation for the crimes committed against God. Then bidding them farewell she said: "My children, you will cause this news to be told to all my people." She then passed on before them. As Melanie and Maximin gazed on her resplendent figure she rose gradually and soon was lost in the globe of light which enveloped her.

That day the two shepherds left the pasture earlier than usual. By nightfall the whole town was buzzing with the story of the beautiful Lady in the mountain. The mayor of La Salette threatened and fumed and raged in an effort to put an end to the silly story.

"Don't you realize," he shouted at

A Holy and Wholesome Thought (Continued from page 226)

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OUR BLESSED MOTHER APPEARS . . .

... AT LA SALETTE

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(This is the second of a series of articles on the various apparitions of Mary, our Mother, under the title Our Blessed Mother Appears. May they help to draw all men closer to the Immaculate Heart of Mary.—Editor)

Melanie, "that everybody will make fun of La Salette and that it will be all your falt?"

"I do not care how many laugh," replied the girl bravely. "If it was the Blessed Virgin whom I saw to-day, then I must obey her and deliver her message to all her people as she asked me to do."

Neither Melanie nor Maximin ever saw the Lady again, but the pious folk of La Salette took the message to heart and began to make pilgrimages of reparation to the place of the apparition. Water flowed once more from the fountain near which the Lady had been seen and when several miracles were reported the ecclesiastical authorities examined the case and declared La Salette an authentic apparition of Our Lady.

Mary has given us a solution to avoid wars and all it entails. The whole world depends on our response to her plea for prayer and sacrifice. The forty-two inch wooden statue of the Pilgrim Virgin has traversed many nations making a last desperate effort in the face of impending war to bring us to our senses. If enough have the courage to get down on their knees and storm heaven with an incessant barrage of prayer and sacrifice, we won't have to worry about another war. Our Lady never fails. We have her promise: "If enough obey my request there will be world. peace."

Forward, March . . .

The improvement of relations between Whites and Negroes in the South within the last ten years is due largely to the young people of the southland. This change of attitude is especially noticeable among white veterans, college students and church members who have fought, studied and prayed side by side with their young Negro fellowmen. What has been said about there being no atheists in foxholes can be equally said about prejudice. There is no prejudice in a fox-hole, nor for that matter in a text-book nor in heaven. Bullets on a battle-field do not scruple about a man's color, neither do math problems become easier because of a student's color, and most surely God looks not at skin pigment but at the soul which can be as white in a black body as it can be black in a white body and vice versa. The inanimate bullet and text-book and Divine Life Himself have no prejudice—why cannot we?





Phildren's Corner



Dear Children:

Last week, I had occasion to visit our parish here in town. While there the Pastor asked if I would care to come with him on his visit to the classes. Naturally I accepted. We went from one class to another. First the pupils would recite then the Pastor would say a few words of encouragement and we would move on. One class, the third grade, was having religion when we came in; they were taking the Mass. Father told them how necessary and how important it is to know about the Mass; then he asked me if I would like to say a few words. Well, I never like to miss a chance to talk and I said:

"Children, you know that the Catholic Church dedicates certain months of the year to special saints. March is dedicated to St. Joseph and this month, October, is dedicated to the Blessed Mother as Queen of the Holy Rosary. Now to whom do we dedicate next month?" The whole class answered in a chorus, "To the Poor Souls." One more question, I said. You were studying about the Mass, weren't you? Well, can you offer a prayer for the Poor Souls that is greater than the Mass?" "No," they shouted. "Why can't you," I asked. This stumped them. But one little girl in the front row had an answer. This is what she said: "The Mass is the greatest prayer we can offer for the Poor Souls because in it we offer Jesus." That was quite an an-

I want you to think of this answer during November. When you want to do something for the Poor Souls, for a mother or father or friend who has died, remember you can do nothing greater for them than to offer Jesus in the Mass. They will appreciate your help as they cannot help themselves now. They will pray for you and when they come to heaven, they will never forget you because you helped lift them out of the sufferings of Purgatory into the joys of Heaven.

May God bless all of you and may the Poor Souls pray for you.

> Sincerely, Father Cheer-Up.

MY MAIL BAG

Dear Father Cheer-Up,

I wonder at this moment what Our Lord and His Blessed Mother are thinking. They must be saying to one another: "Oh! How I wish our children would obey the message of Fatima."

You know, Father, I think we're just plain stupid. Mother Mary comes down to earth to tell us and beg us to use her methods to obtain peace and we are so stupid as to think we can obtain peace by atom bombs and flying fortresses.

Here I go, preaching again. You have probably noticed from the little essay on St. Francis that I preach, too much perhaps for comfort. Maybe I should try preaching to the birds as St. Francis did. But now I mustn't take too much space.

So, asking God to bless you always, I remain lovingly in Jesus and Mary, Sincerely yours in Christ.

Anna Trulli

Thanks for the letter, Anna I enjoyed it very much. You needn't worry about preaching too much, I think it's a good sign. Usually those who preach practice what they preach and that's good, don't you think so? Write again and send another fine essay like the one you wrote on St. Francis. I'm printing it this month so that all our readers can enjoy it.

MY FAVORITE SAINT CONTEST

The purpose of this contest is to give you a chance to write about your favorite saint. Write something about his or her life; tell us just why your favorite saint is your favorite saint. If your composition is published in the Children's Corner, you will receive a free subscription to the Messenger and a beautiful medal of the Blessed Mother. So send your composition in today, but be sure to give your name, age and address.

The winner this month lives way up in Chicago. Her favorite is Saint Francis of Assisi.

ST. FRANCIS OF ASSISI

Assisi is the name of a hill town in Italy and the birthplace of St. Francis. The father of Francis was a cloth merchant and quite well off. So as a youth Francis had many of the things he wanted—but he did not have everything. Happiness he did not have on this earth; he was to have this in heaven. His heaven was to be more than the heaven of the modern man enjoyed here on earth. His was to be a heaven with

God, with love, security and peace of soul. He realized that for him, happiness was to be found only in his Lady Poverty. And he left his home and family to live the life of poverty.

Soon after this, other men desiring to serve God in poverty came to Francis for guidance. These he organized into an order which was approved in 1223. St. Clare, a pious woman of the town, saw the splendid things done by the followers of Francis and she determined with the help of God to start a similar order for women. With the help and guidance of Francis the order of sisters was founded and has spread throughout the world.

Today the followers of Francis are to be found everywhere. Faithful to his spirit, they continue to live his life of poverty and work for the salvation of souls. God has truly blessed his work.

Anna Trulli, age 14 4829 W. Addison St. Chicago, Ill.

A very nice little essay this is, Anna. I hope this isn't the last one. Write again: I'll be expecting to hear from you.



By William D. Ryan

CHAPTER XIII.—AFTERWARDS

... After Maria died, hundreds of people viewed her body as it lay still in the coffin.

On Tuesday, a solemn funeral Mass was celebrated in the Church attached to the hospital. All day the bells of the three Churches in Nettuno rang out, not in sorrow, but in gladness. For, as horrible as Maria's death was, it was the glorious, triumphant death of a new martyr of the Holy Catholic Church.

The Holy Innocents of Jerusalem, St. Agnes of Rome, the twenty-two young Negro Saints of Africa, and St. Miki Paul of Japan, had a new friend at the throne of God.

Thousands of people poured into the town from the villages, reciting the 250

Rosary as they marched in procession. Maria's simple grave near the hospital was covered with mountains of flowers. Monuments were erected to her memory in several places, including Corinaldo, where she was born. Years later her venerated body was removed to the cemetery of Our Lady of Grace. It now lies enshrined in a wax figure of her body and is enclosed in a golden case in Rome in the Church of Santa Maria degli Angeli—"Saint Mary of the Angels."

On April 27, 1947, Pope Pius XII, at the request of the Passionist Fathers, beatified her with the title "Blessed Maria Goretti." It was a magnificent celebration, attended by children from all over Italy. Even her eighty-year old mother was present, and her sisters and brothers.

Then, on Saturday, June 24, 1950, before a crowd of 500,000 people in the courtyard in front of St. Peter's, Pope Pius called out in loud tones: "We have a new saint!" Saint Maria Teresa Goretti, patron and model of modern youth.

After Maria had died, Mrs. Goretti moved back to the little town on the hillside, facing the sea; there she is still being cared for by dear friends.

Maria's sisters, Ersilia and Theresa, for a time lived in a convent. Ersilia is now married and has a family of her own. Theresa, the baby who slept on the stone porch while Maria was stabbed by Alessandro, is now a Franciscan Sister of Mary.

All three of Maria's brothers came to the United States in 1906. Alexander died in America and Mariano returned to Italy, and Angelo, who formerly fived near Chicago, now lives in New Jersey.

God has permitted Saint Marietta to perform many miracles since her death. She cured Giovanni Marafelli of bronchial pneumonia, Antoinetta di Roma of scarlet fever, and many others. Because she loved children so much, nearly all of her miracles have been for children.

But Maria's greatest miracle was on the boy who murdered her-Alessandro Serenelli.

After Alessandro had committed his terrible deed, he was arrested and placed in the Nettuno jail. They transferred him to the Regina-Coeli jail in Rome, where his trial began. He was very rude and disrespectful to the judges. He denied he had anything to do with the crime. Even when the evidence proved that he was lying, he tried to claim insanity so that he wouldn't be held responsible, or that Maria had agreed to sin with him and that it was all an accident. The doctors examined him and pronounced him sane and fully responsible for his awful crime. Some of the lawyers wanted him hanged, but because he was too young according to the law, he was sentenced to thirty years hard labor.

In the beginning of his jail term he didn't seem to mind it at all. Once a priest visited him and tried to make him confess to his crime and admit that Maria was innocent of sin. Alessandro grew angry and laughed at the priest.

"Someday, Alessandro, you will call for me. Maria will see to that!"

"Never!"

In the days that followed he grew restless and could not sleep or eat. One night in his cell Maria appeared to him dressed in dazzling white, with her arms full of white flowers-lilies-, which she seemed to offer to Alessandro.

He was deathly afraid of the apparition, but he instinctively reached for the lilies. As he did, they turned into small lights that glowed like candles.

Next day Alessandro summoned the guard: "Call the priest! I will confess."

The guard only laughed, but he permitted Alessandro to write a letter to the priest. Alessandro had little education, but he managed to scribble a short note, admitting that he killed Maria because she refused to sin with him. From then on Alessandro became a humble man, full of sorow for sin. After serving twenty-seven years of his sentence, he was released for good behavior.

He returned to Corianaldo and asked Mrs. Goretti's pardon; together they went to Communion. I have done a terrible thing! I have murdered an innocent girl who loved her chastity more than life. Please forgive me, Mrs. Goretti."

Assunta Goretti had no bitterness in her heart toward him. She was happy that Alessandro at last was now a good man-through the miracle of grace her own beloved Maria had worked on him.

If you want to find Alessandro Serenelli today, you will find him at a Capuchin monastery in Italy. He is not a priest or brother, but only a layman, and member of the Third Order of the Capuchins, doing humble tasks around the monastery as penance for his crime. He did not even come to Maria's canonization, because it was too great an honor for him, he felt. Thus, our story has a happy ending as all good stories do.

P. O. Box 3386 Chicago 54, Illinois

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ST. AUGUSTINE'S MESSENGER, A Catholic magazine published monthly (except July and August) by the Divine Word Missionaries at St. Augustine's Seminary, Bay St. Louis, Mississippi, to make the work of the Catholic Church in the Home Missions, especially among the Negroes, better known. Proceeds are used for education of students for the priesthood and Brotherhood.

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ST. AUGUSTINE'S PSSPINE'S

To aid the cause for which the Divine Word Missionaries are working—more priests and religious for the Missions, especially among the Negroes.

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Rev. Robert E. Pung, S.V.D., Editor

OUR COVER . . .

Features Mrs. Irene Miller of Greenville, Mississippi arranging her Christmas crib. "Mother" Miller as she was known by our first seminarians, was the first member of Sacred Heart Mission in Greenville, the first home of St. Augustine's Seminary. Many such scenes as this one will be the rule at Christmas, as the world prepares to celebrate again the birthday of the Prince of Peace.

VOL. XXIX

DECEMBER, 1951

No. 10

Editorial

Each year the book stalls of the nation are flooded with hundreds of new books. Many of these are pot worth the paper they are printed on. Some have a degree of literary value and will survive for a time. Of these but comparatively few will outlive our own times and become part of literature. For there is always a demand for new stories to delight the imagination. When one has ceased to be interesting it is cast off like yesterday's fashions. Yet there is one story, though now nearly two thousand years old, which lives on and

The miracle of Christmas love, ever new, lives on and never dies. It is a part of the greatest love story ever written, the story of man's redemption. It is a story not of earthly love, but of a love which transcends all others, the infinite love of God. For it was Love Itself Who came down to us on that first Christmas morn.

Yet it is a simple story. There are no complicated threads of plot. The Evangelists have written this wonderful story in a simple straightforward style that is the envy of our modern verbal acrobats. It is a story that even the smallest child can understand, for there in the manger lies the Babe of Bethlehem for all to see, love and adore. While the mature mind can more fully appreciate the wonderful love that brought God down to earth as a helpless Infant.

As long as men have hearts with which to love, as long as men desire to be loved, the Christmas story will live on. He Who came down that day is One Who is deserving of all 254

our love, and Who in turn lavishes upon us a love far beyond any we might pursue and find here on earth. A love that was willing to undergo all, even birth in a stable and death on a Cross! A love which went still further and made possible His presence among us in the Hoy Eucharist.

At the sight of such generous and unselfish love, it is indeed sad to see so much hatred and jealousy in the world today. We boldly decry the injustices that this hatred and jealousy have perpetrated in other countries; yet, we seem to overlook the un-Christian prejudices in our own country—right on our own doorsteps. All men, whether Negro or White, are brothers in Christ. We all share the same destiny. If we cannot see God in our fellowmen, could it perhaps be that we do not have God within ourselves?

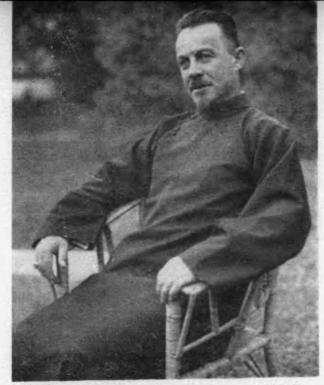
During the Christmas season, when Holy Mother Church so viv idly reminds us again of the generous and unselfish love of the Christ-Child towards ALL MEN, our hears should be softened to pledge our-selves honestly to the spread of this same generous and unsulfish love towards ALL MEN by word and example. Thus, we shall practice the love of God and neighbor which we send our missionaries out to preach and not undo their work for which they have given up country and home. As Father James Fitzpatrick, S.M.A., active in the foreign missions for years, warned us recently: "The missionary's success in Africa (and any mission country for that matter) can be undone in New Orleans, or New York or in Cicero, Illinois."

It is my sad privilege to express our sorrow at the passing from this world, October 3rd, to eternity of our beloved friend and missionary to the Chinese and Negroes, Father Thomas M. Megan, S.V.D.

It seems but yesterday that his wonderful, God-given, happy and cheerful presence was amongst us. The Savior of us all has deigned to call him to Himself and though we mourn at this separation, we know that a zealous, self-sacrificing, energetic, priest and confrere has gone to receive the accolade of his Master and Friend.

If he could guide my thoughts and words, I feel confident that he would urge me to avoid any emphasis on his own personal accomplishments. But Christ said: "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." Following these words of Christ, I cannot let this occasion pass without saying a few words concerning my confrere and classmate, the Rev. Thomas M. Megan, S.V.D.

Father Megan was humbly aware that our Lord had chosen him—called him "friend." Yet, through the years he understood, as all priests do, that Divine Providence had prepared him for his destined



Father Thomas M. Megan, S. V. D., the beloved friend and missionary to the Chinese and Negros.

work in the vineyard of the Lord. A native of Iowa Father Megan, entered St. Mary's Mission Seminary, Techny, Illinois, in 1913. Following his ordination in 1926, he went to China, where he worked under Monsignor George Froewis, S.V.D., with that dynamic and driving power, in building churches, schools and hospitals. In 1936 he was appointed the first Prefect Apostolic of Siniang, North China province. There were only a handful of Catholics then, but there are 25,000 today, largely through his power-packed energy. In World War II, he was appointed by Chiang Kaishek, as chairman of relief in North China, and he continued his devoted service without distinction to Nationalist or Communist until need of medical treatment forced his return.

Monsignor Megan, S.V.D., (fourth from right) as Prefect Apostolic of Siniang, North China with the priests whom he loved and admired.



after 23 years, to the United States in 1948. When prevented by the Reds from returning to China, he relinquished his honors as Prefect Apostolic and asked for work among the Negroes.

After doing pastorate work in the North for a while, Father Megan came to Hattiesburg, Miss., in October, 1949 and founded the Rosary Catholic Mission for Negroes. Among them he lived and died.

We are often persuaded that God directs our lives for His good purpose in more ways than we realize. Our zealous and priestly friend and missionary will be remembered by his priest-friends, confreres, fellowworkers, and those good people of China, and of the parish he served by his kindly, witty, joyful love for all. His presence was a ray of sunshine, his energy and zeal, youthful; his love for the poor a tradition. Al-



Monsignor Megan in Honan, China "In the mission field of China and . . . "

ways on the go, at the beck and call of all. Only the Recording Angel knows the good he accomplished.

In the mission field of China and in Rosary Catholic Mission where he worked and walked in the tradition of the famous priests who did so much for the Faith, his name will (Continued on page 268)

be enshrined in the hearts and prayers of all."

--- Christmas, 1949, in Hattiesburg, Miss. ---





Father Anthony Jacobs, S. V. D., one of the pioneer pastors of Sacred Heart, with a few of his first Communicants. Father's remarkable charity is still vivid in the minds of the people.

Sacred Heart Parish, Greenville, Mississippi, must be a testing ground for Christianity. This is proved by the fact that more gratifying have been results achieved there, than at any other mission in the Southern Province, difficulties and hardships fully considered.

Father John Hoenderop, S.V.D., "the builder of the Southern Missions" struck the first blows for Christianity with hammer and saw in the year 1913. His craftsmanship produced a combination church, school and Sisters' convent. Christ's angel, Mother Katherine Drexel, S.B.S., gave her benediction on the cause with a \$10,000 donation.

With the "go ahead" signal on, the Sisters Servants of the Holy Ghost proceeded from Techny to Sacred Heart for the purpose of beginning the proposed school. October, 1913, witnessed the beginning of classes with thirty-nine pupils in attendance. The capability of these first missionary Sisters is reflected in the present able staff of "Blue Sisters."

Father Stein, S.V.D., first pastor at Greenville, was succeeded in 1915 by Father Matthew Christman, S.V.D. The latter's six year stay at Greenville resulted in the construction of a small auditorium, a brick convent, a new addition to the school and the founding of the first Catholic Seminary in the United States for the education of a native Negro clergy. Our present St. Augustine's Seminary had its origin in Greenville. The transfer to Bay St. Louis was completed in 1922.

To keep the parish on the upgrade was the job of Father Anthony Jacobs, S.V.D., successor to Father Christman. The charity of Father Jacobs and of the Missionary Sisters during the flood of 1927 attracted many a hardened heart to the Catholic cause. A year after the flood, Father Jacobs constructed the present beautiful brick veneer Sacred Heart Church.

The third shepherd of Sacred Heart Parish was Father Wolf, S.V.D., whose edition of a community prayerbook is still being used throughout all the Missions of the Divine Word Fathers in the Southern Province.

In 1941, Father Theodore Koeller, S. V. D., became pastor. It was with reluctance that the parish bade farewell to Father Koeller in 1950.

Their Labors Have Not Been In Vain

Charles Burns



Father Anthony Jacobs, S. V. D., one of the pieneer pastors of Sacred Heart, with a few of his first Communicants. Father's remarkable charity is still vivid in the minds of the people.

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Forget-me-nots of his pastoral tenure are seen in the modern cafeteria, supervised by two capable colored chefs, the remodeled high school complete with science laboratory and a well stocked library. Assisted by the late Father Reichelt, S.V.D., Father Koeller decorated Sacred Heart Church along liturgical lines.

Father John Gasper, S.V.D., Superior of the Greenville District, is the present pastor at Sacred Heart and Father John Fonville, S.V.D., is his assistant. The parish today is bursting its seams. The school enrollment exceeds its five-hundred quota and many applicants have to be denied entrance. Father Gasper's term began to the tune of a hammer and saw plus the dissonances

of a newly-organized band. Since the students at Sacred Heart have always shown musical talent, Father's endeavors in this line should pay dividends.

The graduates of Sacred Heart carry with them into the world and to higher institutions of learning -Fordham, St. Mary's, Tennessee State, Xavier — the Christian principles by which they are distinguished and by the possession of which they may expect God's blessings. Sacred Heart graduates will confirm the hopes of their teachers that guidance did not cease with the distribution of diplomas. They will prove to the world that Sacred Heart Mission at Greenville has not labored in vain to mould a genuinely Christian people.



Marbles—the favorite pastime for the younger generation.

PORTRAIT

By Nancy Buckley

The sun-light glows upon the downy hair Of Mary's little Son, a crown more fair Than diadem of gold; His tiny feet Are palest lily-blossoms, frail and sweet; His Hands, small sleepy flowers, are at rest

Within the cloistered garden of her breast;

He looks around Him with a child's surprise,

A swift and lovely wonder in His Eyes; He hears the rustle of the angels' wings, And murmured music of their whisperings,

Within this little room so bare and crude Is all of Heaven's grace and certitude.



Patricia Condon-

Dear Little Jesus Boy, They made you be born in a manger . . .

Alan hummed softly to himself as he trotted along over the frost-covered fields. It was a fine, clear fall day and the air was sharp and brisk. He pressed a violin-case tenderly to himself with one hand while a tattered note-book dangled from the other.

Sweet Little Holy Child, They didn't know who you were...

he

Alan was happy today; he was always happy when Saturday came and he could go down to his "dreamin' place" at the river's edge. He could already hear the water splashing against the shore, and spurred on by the sound, his stubby brown oxfords skipped more rapidly along the rough path. He reached the river bank and carefully setting the violin down under a tree, he sprawled out on the dead, brown weeds.

Alan had been coming down to the river for nearly three years now, ever since he had come to live in Morgan. It hadn't taken him long to learn that he was not welcome there, for he was a little colored boy and Morgan, by unwritten law, had no place for a Negro, even if he was

only nine years old and looked like an over-sized brown cherub.

Morgan had never quite forgiven Madame Amato for bringing Alan to live as her ward in her beautiful home, on the best street in town. But Morgan had always been proud of the distinction that it merited as the home of Lucia Amato who, before her retirement, had thrilled the capitals of the world with her exquisite soprano. So it was that Morgan submitted, with somewhat bad grace, to the beloved diva's "eccentricity." Until recent years Madame Amato had spent most of her time teaching in the city, but three years ago she arrived to settle down permanently, with Alan Henry as a part of her household, in Morgan. She made it plain that, regardless of what the people in Morgan thought or said, the child was there to stay.

Of course there was talk, most of it the small town variety, and some of it vicious, but Madame Amato only smiled when she heard it, and there was a gentle firmness to her lips at times like that.

She made no secret of the boy's origin. His father, Martin Henry had been her accompanist and she had recognized, from the beginning

of their artistic association the exceptional ability he possessed. Martin might have been a great composer, if he had lived. But he died, much too young-as had Alan's mother, a few years previously—the result of a poverty-stricken, neglected childhood. All that he left behind him was a stack of unpublished music and a bewildered orphan. Madame Lucia had taken charge of both the boy and the music, because there was no one else who wanted either. Alan, she soon discovered, had inherited a remarkable aptitude for music. He had more than his father's talent he had genius. So she adopted him and brought him to live in Morgan. to see that he had every chance to develop his musical ability.

The town had barely recovered from the first shock when the secend one came. Madame Lucia had entered the boy in St. Paul's Catholic School. She discussed the situation frankly with the Mother Superior, and found her completely sympathetic. It was all a new experience to Alan, but he felt at ease with this gentle, motherly woman in the strange black dress, who smiled at him and put her arm around him as she assured him that she would be his friend and would take care of him.

In spite of the good Sisters' tactful and gentle vigilance, Alan was never to forget that first day at school. The other children avoided him and walked away when he tried to join their games. He was puzzled by the realization that he was an outcast, for some reason that he could not yet fully understand.

The school bully had cornered him at the far end of the playground and pushing a threatening fist against Alan's flat little nose, had demanded, "Don't ya know we don't have nothin' to do with - around here?"

Alan had never been called that

name before and it didn't sound nice. "What's your name?" another voice asked.

Alan's big brown eyes filled with tears and his little round chin quivered. He couldn't swallow the hard lump which rose in his throat, nor could he find voice to answer his tormentors.

"His name's Alan," someone volunteered with a snicker.

They all laughed and Alan tried to walk away, but someone caught him by the straps of his overalls, "Hold on there, Bo, we're not through with you yet."

They kept their "game" up until the bell rang and Alan was permitted to slip back to the sanctuary of the school room. The next few days were the same until the novelty wore off. Perhaps it was a reluctant feeling of admiration for him that finally tempered the attitude of the other children-because Alan never "squealed" to the Sisters —but gradually he was permitted to take part in their company and games, though he was never permitted to forget the fact that he was colored, and that they were white.

If it hadn't been for the Sisters and for Madame Lucia, Alan would have been a very unhappy child. Madame always told him that he should not mind what others did to him now. "You have somethingthey will find it out. Some day you will be as great a musician as your father was."

Alan always felt proud when she said this to him. Then they would go into the nice, cheery music room Madame would go to the piano and accompany Alan's violin as they played the beautiful, deathless music that formed the bond between them.

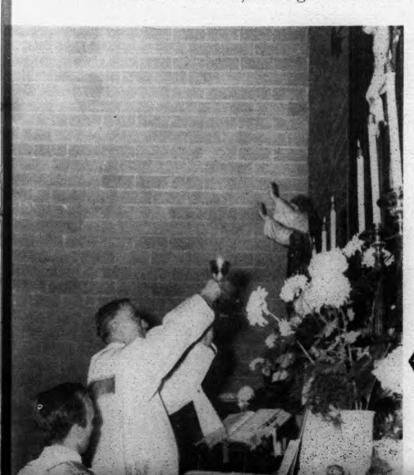
But sometimes Madame was busy or gone away for a few days and then it was that Alan would seek out

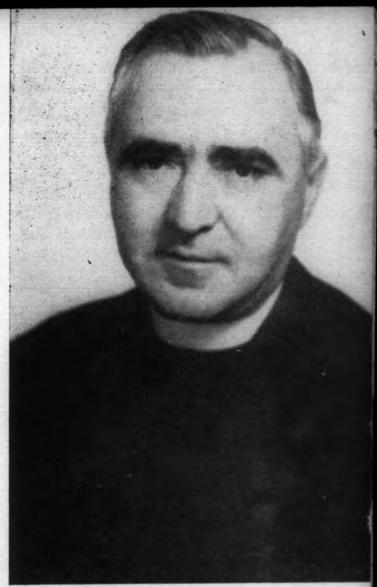
Intrepid Zeal

Harold C. McNeil, C.S.Sp.

Rev. Clement A. Roach, C.S.Sp., pastor of the Sacred Heart Parish, Lake Charles, La., celebrated the Silver Anniversary of his ordination to the Holy Priesthood on Tuesday, October 9. The Jubilee Mass was sung at 10:30 A. M. in Sacred Heart Church by the Jubilarian himself. The Rev. William Holt, C.S.Sp., served as assistant priest; the Rev. Robert Roach, C.S.Sp., deacon; the Rev. Francis McGoldrick, subdeacon; the Rev. Frederick Beckerle, master of ceremonies; the Rev. Eugene Moroney, C.S.Sp., and the Rev. Leonard Olivier, S.V.D., acolytes; and the Rev. Mark Figaro, S.V.D., crossbearer. The Most Rev. Maurice Schexnayder, D.D., of Crowley and Auxiliary Bishop of the diocese of Lafayette, and several Monsignori assisted at the Jubilee Mass.

Father Roach was born in New York City, N. Y. He received his early education in Ridgefield, Connecticut. In 1917, he began his stud-





The Rev. Clement A. Roach, C.S.Sp., a leading figher for the Negro's cause for twenty-five years.

ies for the priesthood by entering the Junior Seminary of the Holy Ghost Fathers at Cornwells Heights, Pa. In 1920 he entered the Major Seminary at Ferndale, Norwalk, Conn. He was ordained to the priesthood in 1926 and offered his First Solemn High Mass in St. Mary's Church, Ridgefield, Conn.

His first appointment was as assistant in St. Peter Claver Parish, Charleston, S. C. In 1928 he was sent as assistant to St. Peter Claver Parish, Philadelphia, Pa. In 1932 he was appointed the pastor of this parish, the youngest ever to be appointed pastor in the Archdiocese. He founded the Claver Players and also renovated the church, school and rectory. In 1940 he was appointed pastor of St. Peter Claver's in

Father Roach celebrates his silver jubilee Mass, assisted by his nephew, Rev. Robert Roach, C.S.Sp., as deacon.

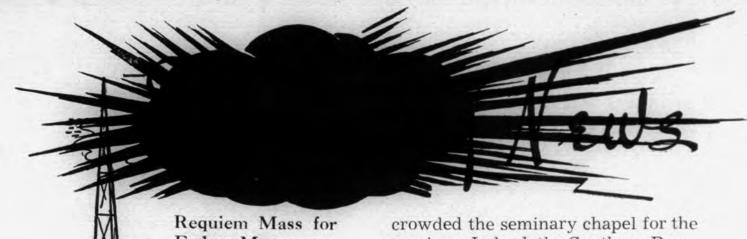
Oklahoma City, Okla. While there he built Blessed Martin de Porres School for the Colored; this was a combination church, school and hall. Later he built the convent and rectory. In 1945 he was sent to Kansas City, Mo., where he founded Holy Spirit Parish and built the church and rectory. In 1948 he was assigned to the pastorate of St. John's in Fort Smith, Ark. Then in July, 1949 he was appointed pastor of Sacred Heart Parish in Lake Charles, La. During his two years at Sacred Heart, he has made many improvements in the church, the grade school and convent; established Immaculate Heart Mission in the Highland Addition; and built the beautiful and practical Sacred Heart Recreation Center, a combination high school and gymnasium.

Following the Jubilee Mass on Tuesday, October 9th, the Rev. Jubilarian entertained his guests at a banquet held in the spacious Sacred Heart Recreation Center. His own brother, sister and nephew, the Rev. Robert Roach, C.S.Sp., were among Father's guests. His Excellency, the Most Rev. Maurice Schexnayder. D.D., several Monsignori, and over fifty priests of the diocesan clergy, the Holy Ghost Fathers, the La Salette Fathers and the Divine Word Fathers were also present. Several prominent lay men and women from Lake Charles and Oklahoma City attended the banquet. In his talk at the end of the banquet, Father Roach expressed his deep appreciation for the elaborate celebration arranged in his honor. He expressed his gratitude in particular to his Assistants, the Sisters of the Blessed Sacrament, the Parishioners and the children. All were most generous in their endeavors to make the occasion a memorable event for their beloved pastor.

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The entire community attended the Solemn Requiem High Mass on All Souls Day to pray for the deceased relatives of friends and benefactors of St. Augustine's Seminary. In addition, 30 Low Masses and special daily prayers are being offered during November for these departed.





Father Megan:

The funeral of Father Thomas Megan, S. V. D., former missionary in Honan, China for more than twenty years, was conducted at St. Augustine's Seminary on October 8th. The Very

Rev. William Bauer, S.V.D., Provincial of the Southern Province. sang the Mass; the Rev. Edward Wojniak, S.V.D., and the Rev. Joseph Stier, S.V.D., were deacon and sub-deacon respectively. The two latter were missionaries in Honan with Father Megan. His Excellency. Eishop Richard O. Gerow, D.D., of Natchez, presided on the throne and was celebrant at the absolution and interment. Four Monsignori, Rt. Rev. Msgr. J. J. Igoe, D.D., Ph.D., of Hattiesburg; Rt. Rev. Msgr. John J. Burns of Meridian; Rt. Rev. Msgr. Andrew J. Canon Gmelch of Bay St. Louis; Rt. Rev. Msgr. H. Joseph Jacobi of New Orleans; forty-eight priests and a host of lay people services. Indeed, the Southern Province has lost one of its most capable missionaries; the Society has lost one of its illustrious sons.

Investiture and Profession

November 1 is always a day of joy at St. Augustine's Seminary. Annually on that day, our Missionary Brothers have investiture and profession. This year, two more young men received the religious habit and five others dedicated their lives to God by religious vows.

Postulants Melvin Cormier and Mose Williams received the habit from the hands of Father Provincial, the Very Reverend William C. Bauer, S.V.D. Vested in their new religious habit both received a new religious name: Melvin Cormier received that of Brother Dominic, and Mose Williams, that of Brother De Porres.

Five other Brothers pronounced the religious vows of poverty, chastity and obedience. Brother Greg-

A Joyous and Blessed Christmas to all our FRIENDS AND BENEFACTORS is the heartfelt wish and prayer of the FATHERS, SEMINARIANS, BROTHERS of St. Augustine's Seminary





Our indispensable Missionary Brothers humbly bow their heads in adoration after publicly renewing their vows of Poverty, Chastity and Obedience.



ory, upon the completion of his twoyear Novitiate took vows for the first time. Brothers Paul and Gerard renewed their vows for one year. Brothers Francis and James renewed their vows for three years.

Father Eckert busy

The Rev. Joseph Eckert, S.V.D., "liaison" person for the Southern Province is an indefatigable worker in the cause of the Missions. He is always on the go: preaching missions and retreats; doing propaganda work for the Seminary and the Southern Missions. In October, Father Eckert conducted a mission at

(Continued on page 269)



Father Provincial, the Very Rev. William C. Bauer, S. V. D., invests Melvin Cormier, now Brother Dominic, with the habit of a Divine Word Missionary Brother. Father Provincial is assisted by Very Rev. Lawrence Walsh, S.V.D., rector, and Father John LaBauve, S.V.D., as deacon and subdeacon respectively. Father Leonard Olivier, S.V.D., acted as Master of Ceremonies.

ST. JOSEPH WAS A NEGRO

(Continued from page 260)
his "dreamin' place," as he had today.

He had an important job to do, and it wasn't going to be easy. It had to do with the Christmas play that the lower grades were going to present within several months. There was to be a manger scene with a real baby for the Christ Child. One of the little girls had already been chosen to be Mary. All they needed was a little boy to be St. Joseph.

Sister Celestine had told the class about the plans only yesterday. "Which of you boys would like to be St. Joseph?" she asked.

All the boys' eyes lighted up and there was a chorus of assent. "But we can't have ten St. Josephs, you know," she smilingly protested. "We're going to have to find a way to choose one of you."

The children listened closely, their eyes big question marks. "You see," she began, "the honor of being St. Joseph should go to the one who is most like him. St. Joseph loved the Child Jesus very much and the one we choose to take his place in the play must love the Christ Child the same way. So I want each of you to write a little poem about Jesus and read it in class next Monday. Then we will decide which little boy loves Jesus the most."

Alan had looked around at the other boys. Of course, he reasoned, St. Joseph had been white, but he had also been a Jew. Alan had seen a Jew once and he had been rather dark. Not brown, exactly, but sort

of tanned. He raised his hand hesitantly.

"Yes, Alan?" Sister Celestine asked.
"Please, Sister, could I try, too?"
he asked, his voice scarcely above a
whisper.

Someone behind him snickered and Alan felt his face grow warm. Sister silenced the class with a sharp look and gesture and answered genttly, "Any boy who loves the little Jesus may try. That is the only requirement." She had smiled at him and he grinned weakly, happily back.

He ran all the way home but Madame was not there; she had gone to the city for a concert and would not be home until late the next afternoon. Alan was disappointed for he wanted to tell her about the poem but he brightened when he thought how surprised she would be to see it all completed. He would go down to the river tomorrow . . .

He fumbled in his jacket pocket until he found a small yellow stub of a pencil. Opening his tattered note-book he placed it on the ground before him. The poem just had to be good, he thought, and he chewed on the eraser as he tried desperately to translate his eager thoughts into words...

I wish I might have been the star
God sent that holy night
To tell the world His Son had come.
And with my brilliant light
I would have turned the night to day
To guide the shepherds on their way....

Alan stopped writing. That wasn't

(Continued on page 273)

ANNUAL MEMBERSHIP for one \$1 PERPETUAL MEMBERSHIP for one \$10 Members share in the Masses said, the good works done, the indulgences gained. REVEREND DIRECTOR, Mission Mass League St. Augustine's Seminary, Bay Saint Louis, Miss.





He Fought the Good Fight

(Continued from page 256)

be enshrined in the hearts and prayers of all.

May his soul rest in peace for he fulfilled in life the Master's command to love one another. Christ has called him, "friend." He has fought the good fight, he has borne fruit and his fruit will remain.

Prayer to Our Lady of Perpetual Help found in Father Megan's breviary after his death. He said the prayer frequently.—Editor.



Monsignor Megan as an officer in the Chinese Army under Chiang Kai-shek.

Prayer to Our Lady of Perpetual Help

O Dear Mother of Perpetual Help, behold how much I suffer from my sickness. Together with my body my soul is also afflicted. I have not even strength to say a prayer as I ought to do. Nothing is able to give me any relief. Even the visits and compassion of my best friends do not give me any comfort. Hence my courage begins to fail: impatience and sadness oppress my soul. In this, my great distress. I put all my trust in thee, most tender of all mothers. Thy compassionate heart will certainly have pity on me; yes, most merciful mother, thou wilt not forget thy poor afflicted child. Obtain then for me courage and strength to accept all these trials from the hand of God with patience and resignation. If it is for the good of my soul, grant that I may recover my former health. But if it is the will of God that I should suffer still longer, or that this sickness should lead me to a better life, I am perfectly resigned, for I am sure that thou, O loving Mother, wilt obtain for me the grace to do whatever God demands of me. Amen.



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St. Augustine's Messenger BAY SAINT LOUIS, MISS.

SEMINARY NEWS

(Continued from page 264)

St. John the Evangelist Parish in Gulfport, Miss. He conducted the annual retreat for the Brothers of St. Mary's Mission Seminary, Techny, Illinois, in November. We are hoping to have him with us during the Christmas holidays at least.



Fathers Paul McVinney, S.V.D. and Ivo Ruiter, S.V.D., bless the people with their mission cross. Enroute to their field of missionary labor, New Guinea, they were guests of St. Augustine's Seminary for a few days.

Missionary Meeting

Father Provincial, Father Leonard Hoefler, S.V.D., and Father Matthias Braun, S. V. D., represented the Southern Province at the Mission Secretariate Meeting in Techny during the latter part of October. This meeting was called by the Most Reverend Fulton J. Sheen, D.D., Ph.D., for Religious Superiors and Mission Directors in the United States.



Enroute to Africa, these Sister Servants of the Holy Ghost paid us a short visit. (l. to r.) Sister Patricia Ann and Sister Boniface.

KKKKK

Brother Kephas

Brother Kephas, S.V.D., was at the Seminary parts of October and November inspecting the books of the House and Province. He also gave our missions a helping hand in their bookkeeping. Brother is quite capable, having been the chief-accountant for the Catholic University of Peiping before the Communists took over.

KKKK

His Excellency, the Most Reverend Fulton J. Sheen, Ph.D., D.D., National Director of the Society for the Propagation of the Faith presides over the Mission Secretariate meetings held at St. Mary's Mission Seminary, Techny, Illinois.



CALLING ALL ALUMNI

It has frequently been called to our attention by some that it would be beneficial to organize an ALUMNI ASSOCIATION of former students of St. Augustine's Seminary. It is cur endeavor to launch such a project if possible, and if we get enough responses.

HERE IS ONE RESPONSE!

962 Adams Street Mobile, Ala.

Dear Father Pung:

I am most happy to learn of your desire to form an Alumni Association at St. Augustine's. I feel that such a great movement is long past due, but can yet be accomplished. Such an organization will be of value to both the Alumni and the seminary.

There is a certain amount of pride reflected when I mention my stay at St. Augustine's, and rightly so. I am glad to have met and become acquainted with the many fellows who were there during my stay and would again like to renew their friendships. I have attempted to contact some students but because nearly all have moved in the past years, my efforts were fruitless. This condition would easily be taken care of by the functions of the Alumni Association.

Therefore, I feel certain that all the ALUMNI, when they learn of your desires, will give you their whole-hearted support in making your dream a reality. It will be my prayer that all ALUMNI will answer your plea for their support and again meet to strengthen further the bond of affection which links St. Augustine's men of every age group and makes them all spiritual members of one community.

Sincerely in Mary,
SAMUEL W. BUFORD
Class of '43

ITS PURPOSE

- A SOCIAL PROGRAM—which will renew former friendships and establish new ones.
- 2. A MISSION PROGRAM—to help in every way we can and interest others in our work in the Negro Apostolate.
- 3. A VOCATIONAL PROGRAM to foster and encourage vocations both to the priesthood and brotherhood among America's Youth, especially among the Colored.
- 4. A RELIGIOUS PROGRAM—to help us as individuals to live a better Catholic and priestly life.

MEMBERSHIP

The membership consists of former students of the Society of the Divine Word who studied at one time or another at St. Augustine's Seminary and who are interested in the fourfold objective of the ALUMNI ASSOCIATION.



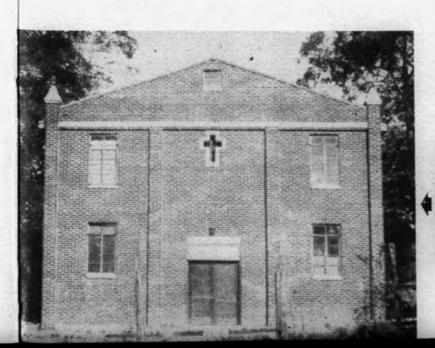


St. Joseph's Bazaars

Father Clarence Weber, S. V. D., the newly appointed pastor of St. Joseph's Mission in Elton, La., is very happy over the success of the two bazaars which he held in Elton on September 16 and in Basile on September 23. The weather was ideal for the occasion; no doubt, an answer to a prayer since the days preceding the bazaars were wet and cold.

Fair Meets With Unexpected Success

The fair is over and Father Max Williams, S.V.D., is smiling. With the wholehearted cooperation of his parishioners, Father was able to put on a big church fair which met with unexpected success. This success is certainly an indication of the deep interest which the people are taking in their newly founded Holy Trinity Parish and an expression of their gratitude to Father Williams for his untiring energy and unselfish devotion to his people.





The crib with its Christmas decorations, all tell the simple story of Christ's love. St. Elizabeth's Church, Chicago, Illinois, at Christmas time.

In Lake Charles

Two high school retreats were conducted in Lake Charles by Father Robert E. Pung, S.V.D., editor of St. Augustine's Messenger and director of the Future Priest Club, within the week of November 4 - 10. The first was held at Sacred Heart Church, where Father Clement A. Roach, C.S.Sp., is pastor. The other was held at Landry Memorial School, which is under the direction of the Brothers of Christian Schools. Both retreats were well attended and it is only to be expected that those who made the retreat will often recall the principles which Father set before them as they progress through their years of study.



Rosary Catholic Mission

Father John Fonville, S.V.D., is back again at Rosary Catholic Mission in Hattiesburg, Miss., to temporarily replace the late Father Thomas Megan, S.V.D. Father is no stranger to Rosary Catholic Mission. During Father Megan's recent illness, he acted as substitute and became well acquainted with the work. Father Leo Weng, S.V.D., remains at Rosary Catholic Mission as assistant.

Mound Bayou's Christmas

Father Walter Bowman, S.V.D., of St. Gabriel's Mission in Mound Bayou, Miss., will have a very impressive crib for Christmas again this year. A new beautiful neon cross which was presented to the mission during the past year by Mayor B. A. Greene will serve to enrich the glories of St. Gabriel's Christmas celebrations. Father Harold Perry, S.V.D., recently appointed assistant to Father Bowman, has been a great asset to the mission and there are notable signs of definite progress.



The kindergarten of Morning Star School in San Francisco wish all our readers a Joyous and Merry Christmas.

St. Francis Xavier, San Francisco

Two missionaries from China graced St. Francis Xavier Mission with a visit on their way to Techny, Illinois. The missionaries were Fathers Joseph Henkels, S.V.D., and Peter Heier, S.V.D. Along with a thorough view of the Mission, the two Fathers also took in many sights throughout the city of San Francisco.

Friends and parents of the school children attended something of an open house celebration to witness the beautifully renovated classrooms and a kindergarten. Six Daughters of Mary and Joseph teach in the school.

The simple yet inspiring crib at St. Gabriel's Mission in Mound Bayou. Miss.



ST. JOSEPH WAS A NEGRO

(Continued from page 265)

it at all. It somehow didn't express what he wanted to say. If he could only pour out the thoughts that seemed to be too holy for words!

Almost unconsciously, he reached for his violin case and withdrew the smooth, shiny instrument. Tucking it under his chin, Alan began to

play.

He played slowly and softly at first, now a snatch of an old melody, now a familiar and a beloved passage from a classic. He played from memory and without continuity or plan. Unconsciously his bow and fingers improvised a short melody of his own now and then. As he lost himself in the entrancing sound that quivered forth under his fingers, he began to hum the new melody and instinctively began accompanying himself on the violin. Again and again the simple, sweet refrain was repeated, each time more complete and more beautiful.

It was a strange scene. A sharp wind had begun to blow, and soft, powdery flakes of snow were beginning to dance through the air. There on the river bank a little colored boy, oblivious of the cold and his eyes closed in the intensity of feeling, was playing and humming on and on, trying to tell in music what he could not express in words—how much he loved the Christ Child...

Madame Amato had returned when Alan ran into the living room, still humming softly to himself. He ran to her, trembling with excitement. She smiled at him, "Calm down, Alan. It is not good for you to run so."

He began to tell her about what

had happened that afternoon. When he was through, she patted his head and said with much interest, "Come now, Alan, and play it for me."

Alan began to play and it all came to him again; the music seemed almost to play itself. As Madame Amato listened to the lovely simplicity of the child's music and picked out an accompaniment on the piano, she went back in memory to this child's father, who had music in his soul and in his fingers, someone whose eyes had shown with the same light that now came from Alan's and whom he resembled so much . . . but Alan was finished. "That's beautiful, Alan!" she whispered. "Now we must hurry and put it on paper so it will not be lost!"

Alan quite forgot the poem about the Child Jesus until Monday morning. He tried again to finish it as he got ready for school but he could not. It looked as though he didn't have a chance—no, maybe he didn't! He had an idea; if only Sister would understand. Breathing a quick little prayer, he hastened off to school.

(Continued on page 279)



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OUR BLESSED MOTHER APPEARS . . .

Gerald Lewis, S.V.D.

In 1871 the future of France was bleak and hopeless. No Napoleon led the French soldiers then and France fell an easy prey to the German armies. The Franco - Prussian War brought humiliation and destruction to France. And when hope in the military leaders failed, the French people turned to Our Lady of Hope. In all the churches and convents throughout the land the people united in prayer for peace; day and night the Rosary was being recited that Our Lady of Hope may obtain peace for her people. Mary answered their plea in a most loving manner.

About seven o'clock on the evening of January 17, 1871, she appeared in the sky above the village of Pontmain. Two little boys saw her and were so overcome by the sight that they stood still and repeated over and over again: "How beautiful! How beautiful!" In a short while a crowd gathered about them as they continued to gaze in the sky. They saw a Lady there in a blue dress studded with stars. She wore no girdle and the dress fell in folds down to her shoes. A black veil covered her head and shoulders and on her head was a golden crown.

e people turned to their parish priest asking him to speak to the Lady. But that humble Pere Michel answered them: "How can I speak to one I do not see. Let us pray." For in that large crowd only seven children saw the apparition in the sky above Pontmain. From seven o'clock until almost nine the people prayed and sang to the Lady in the sky. During the Magnificat an invisible hand began to write in the sky beneath the Lady's feet. Fervor increased with the Litany of Loretto and the singing of the Inviolata and the Salve Regina. As the last notes of the Salve Regina died away the people read in the sky: MAIS PRIEZ MES ENFANTS. DIEU VOUS EXAUCERA EN PEU DE TEMPS. MON FILS SE LAISSE TOUCHER. (Pray my children. God will hear you in a short while. My Son has been moved.) So overjoyed were the onlookers that with vigor they sang,"O Mother of Hope." Mary smiled and with a graceful motion of her hand she kept time with their singing. The next hymn rose from the heart of a grateful people: "Merciful Lord, have mercy on Thy people." Here the smile vanished from the Lady's lips. A large shining cross appeared with the Savior hanging on it. And above the

(This is the third of a series of articles on the various apparitions of Mary, our Mother, under the title Our Blessed Mother Appears. May they help to draw all men closer to the Immaculate Heart of Mary.—Editor.)

cross were written the words: JESUS CHRIST. The Sorrowful Mother held the cross with both hands and leaned it toward the crowd. Everyone looked on the griefstricken countenance of the Mother of Christ as she gazed on her crucified Son, her lips moving in fervent supplication. That song ended, someone intoned the "Ave Maris Stella." As the beautiful hymn to Our Lady echoed on the evening air the Passion scene vanished and Mary resumed her former position and once more smiled on her children. Pere Michel began to say night prayers and slowly a white veil rose from beneath Our Lady's feet and hid the apparition from view. For two hours Mary had appeared to her children and her message was one of great joy: God has heard your prayers and my Son has been moved to pity. Twelve days later the Franco-Prussian War was brought to a close.

"Mon Fils se laisse toucher." Will the youth of today be flung back on the battlefields of Europe and the East, or will "enough" respond to Mary's "peace plans" contained in the words: Prayer and Sacrifice. It was the "enough" who prayed and sacrificed that saved France in 1871. and merited such a touching scene in the sky above Pontmain. Today, the whole world is in danger of war and only the concentrated efforts of "enough" can avoid it. It may seem a hopeless task, but we can and will accomplish wonders if we dare gain world peace the hard way: "If enough obey my requests, Russia will be converted and there will be World Peace." We have Our Lady's promise. She will not fail. And maybe we too will merit to hear: "Mon Fils se laisse toucher."



Against The Moral Law

The divine decree of God, "In the sweat of thy brow shalt thou eat thy bread," was meant for all men and made no distinction in the color of the brow. In consequence of this, Mrs. Anna McGarry, promoter of fair employment practices, recipient of the 1948 Jame J. Hoey Award for Interracial Justice and president of the Catholic Interracial Council of Philadelphia, stated that all are obliged to afford equal job opportunity for all men regardless of race.

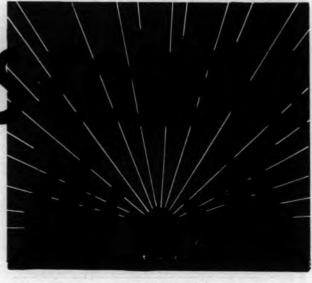
In this statement Mrs. McGarry is wholly backed by Catholic morality which holds that discrimination, whether enforced by law or so-called social pattern unscrupulously, whether enforced by law or intimidation and even by violence is against the fundamental principles of justice. Thereby personal liberty, which constitutes each man's right to choose freely the means to a complete and full life, is interfered with; opportunities for work at one's preferred occupations are denied. The violation of this and other natural human rights is a violation of the right of every individual, unless restricted through due process of just law, to live an unimpeded social life in private and in public. This is against the moral principles written by God in the hearts of all men: "Render unto every man his due" and "Love thy neighbor as thyself." This natural law written in the hearts of all men binds ALL men.

CHILDREN

Dear Children:

Now at last has come the month which we have been eagerly awaiting, December, and with it comes that feast so dear to the heart of every child, Christmas. You've heard the story of Christmas again and again, so there is no need to repeat it here. Yet, it seems that no matter how often you read about it, hear about it and think about it, it always strikes you. When you hear this story don't you think of what a kind Father we have in God, and what a wonderful Brother we have in Jesus, who left heaven to come here on earth and redeem us? When we think of this we begin to feel pretty cheap, because we know how disobedient we have been to our Father and how selfish we have been to our Big Brother Jesus.

This Christmas must be different. Beginning today, we, each of us, you and I, are going to do nothing that would displease God, our Father. To make sure that we do nothing to displease Him, we have only to do everything that our parents and superiors tell us. And just as Jesus gave up heaven for us, we must give up something for Him. Maybe you



can give up movies during Advent and give the movie fare to ransom a little pagan baby; Jesus came to save them too. There are a million and one things we can do, but no matter what we choose to do, just make sure that Christmas will not find us having done nothing for Jesus.

There are still 24 days, three whole weeks, before Christmas. Shop early the papers tell us. That's what we have to do, start early to lay aside these little sacrifices, our presents for Jesus on Christmas day.

God bless all of you and may you have a very blessed Christmas and a happy New year. I will remember all of you at midnight Mass, and don't forget to say a little prayer for us at St. Augustine's.

Gratefully,

Father Cheer-Up

COMING!

This month we wound up our story of St. Maria Goretti, but we have another story for you and we think you're going to like it just as well as you liked the story of Maria Goretti. It's about a little boy. Well, he wasn't too little, he was fourteen. But he's a regular fellow, could be any of the gang you know. He liked to do the same things you like to do and he disliked many of the things you also dislike. But to tell you everything now would spoil the story. Just be sure not to miss:

MICKEY MAGONE BREAKS THROUGH THE NEWS... beginning with the January issue of the St. Augustine's Messenger.



MY FAVORITE SAINT CONTEST

The purpose of this contest is to give each of you a chance to write about your favorite saint. Just tell us why you like this or that saint, tell us something about his or her life. It doesn't have to be too long, about two hundred words or so. If your composition is published in the Messenger, you will receive free, a one year subscription to the Messenger and a beautiful medal of the Blessed Mother. When you send your compositions, include also a short letter telling us something about yourself, what grade you are in, the school you attend and tell us especially how you like the Messenger. We will print this with your composition so that the other readers will get to know you. So get busy and write today.

The winner of this month's contest is a little girl from Sunset, La. Her name is Betty Jane Logan, and her favorite saint is Blessed Martin de Porres. This is her story.

BLESSED MARTIN DE PORRES

Martin was born in Lima, Peru, Dec. 9, 1579. His father was a Spanish adventurer, Don Juan de Porres and his mother was a colored woman, Ann Velasquez, a native of Panama. Martin was the older child and there was a little daughter, younger than Martin whose name was Jane. Don Juan soon became ashamed of his Negro wife and their brown-skin-

ned babies and one day he went off to Panama leaving the little family to shift for itself.

We know very little of Martin's childhood, but there is one thing we know as certain, it is that he was a generous child. When his mother sent him to the market he would often return empty handed, having given the groceries he had bought to the beggars he met on the way home. He was often punished for this, but Martin thought that if he bore the whipping bravely, the wrong that he might have done was amply repaid. When Martin grew older he studied medicine so that he could help the poor and the sick. When he was fifteen years old he entered the Dominican monastery as a lay brother. Here among his other tasks he was given charge of the sick, an office he performed with great love and patience. There he worked and prayed for forty five years. He died at the age of sixty, November 3, 1639.

Blessed Martin is not a canonized Saint yet, but it is hoped that he will soon be declared a Saint by the Holy Father. His feast is on November 5th.

This is a fine story, Betty Jane, and Bl. Martin is a wonderful Saint. We should pray to him often and ask him to bless his persecuted brethren here in the United States and obtain for them the grace to be faithful to God in spite of all difficulties.

William D. Ryan

CHAPTER XIV.—FOR PARENTS

"That's the end of our story, children. I hear your parents calling. Remember, always be obedient to them, as Marietta was to hers."

"Uncle Jeff, what a wonderful story!" "And beautiful, too!" Joanne said.

"Lots of excitement, too, Uncle Jeff," Jimmie added.

"Please tell us another one soon." And

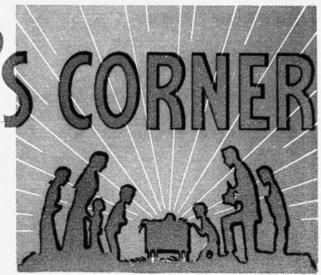
I promised that I would. Story-telling is a pretty serious thing to children; I guess that's one promise I won't be able to break.

"One other thing before you go home. There's a little prayer to Saint Maria Goretti which you should pray often so that she will help you remain pure and holy all your lives. Let us say it together.

CHILDREN'S COR

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Frank Commence Con-

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BLESSED MARTIN DF POREES

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The Red Lily

William D. Ryan

CHAPTER XIV. FOR PARENTS

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PRAYER TO SAINT MARIA GORETTI . . .

O Blessed Maria Goretti, who, made strong by God's grace did not hesitate, even at the early age of eleven, to shed your blood and sacrifice life itself to defend your purity, teach me, and all modern youth, with what speed and courage I should flee anything that could offend Jesus and stain my soul with sin. Obtain for me from God a horror of sin, so that keeping my soul pure, I may live a holy life on earth and win eternal glory in heaven. Amen,

"And you should pray for the poor children of Italy and all Eurpoe who are hungry and homeless; and for the children of Asia and Africa who are pagans and don't know about Our Lord and His Mother. Pray for Our Holy Father and all Bishops, Priests and Sisters, too—and for your parents."

"Children, you better scamper off to bed. It's way past your bed-time."

"Okay, Uncle Jeff."

Now, I'd like to tell your mothers and fathers what this story means for them, but I'll let the words of Pope Pius speak for all of us as he did at her canonization and beatification:

"... In the humble family circle where Maria Goretti grew up, education was simple but careful, and she corresponded to it perfectly... Thank God, there are still many more like her... Raised by Christian parents they modestly pass happy and joyful down the streets of our cities and in the byways of our countrysides... They would be still more numerous, if there were more devoted interest, and true kindness in parents, and more confident docility in children.

"... There must be a spirit of faith and modesty—not mere natural modesty and decency—but a carefully cultivated Christian virtue. Those who have at heart the welfare of human society, as well as the temporal and eternal salvation of woman, must resolutely demand that public morality protect the honor and dignity of woman. What is the present situation? Are we wrong in affirming that in

this regard no epoch has failed as ours in its duty toward woman?

"... Thus the cry of our Savior rises to our lips: 'Woe to the world because of scandal!' (Matt. 18:7). Woe to those guilty perverters—authors of corrupt novels, newspapers, periodicals, theatres, films, indecent styles! Woe- to those fathers and mothers lacking in energy and prudence, who cede to the caprices of their children and surrender that paternal authority written on the brow of man and wife as a reflection of divine Majesty!

"And you, fathers and mothers, in the presence of this vast audience and before the image of this young virgin who by her inviolate candor has stolen your hearts, in the presence of her mother who educated her to martyrdom and who, as much as she felt the bitterness of the outrage, never complained about her daughter's death and is now moved with emotion as she invokes her-tell me, - are you ready to assume the solemn duty laid upon you to watch, as far as in you lies, over your sons and daughters, to preserve and defend them against so many dangers that surround them, and to keep them always far away from places where they might learn the practices of impiety and of moral perversion?"

The vast throng of 500,000 thundered "Yes" to the Holy Father's plea!

THE END

*Reprinted with the kind permission of the Author and the publishers. All pictures are from the inspiring Italian movie, "Heaven on the Swampland." Copies of this beautiful story may be obtained for 25c from your Catholic Book Store or from

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ST. JOSEPH WAS A NEGRO

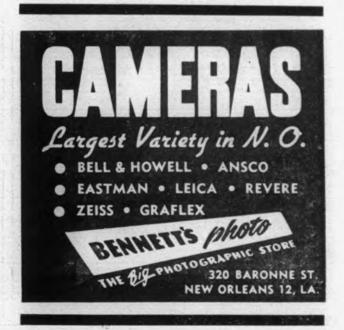
(Continued from page 273)

Sister Celestine did not keep the children waiting long. Immediately after Catechism she said they would begin to hear the poems. One by one the boys marched up to her desk and read their verses, poorly constructed and faulty in meter to be sure, but full of childish reverence and love. Finally she called Alan's name. The class stared as he carried his violin as well as a piece of paper to the front of the room. In his soft, drawling voice he read the poem he had begun by the river. Then stopping, he glanced shyly at the Sister and explained, "I couldn't finish my poem in words but I did it another way." Then he began to play.

Sister Celestine listened enraptured; she could not believe it was true. She stared in wonder at the small, dark-skinned boy standing there with eyes that shone like Bethlehem's star as he painted with his bow the picture of that first Christmas. She heard in that simple, sweet

melody the roar of the wind over the Judaean hills, the low voices of the shepherds, the gentle bleating of the lambs and the lowing of the cattle. Then over them all she heard the glorious angelic chorus with its message of hope and peace, and as the music faded she heard a Baby's soft cry.

There was something different in St. Paul's Christmas pageant that year: St. Joseph was a Negro.



EXTRA!!!

Available for the first time anywhere, a beautiful full color portrait of Bishop Fulton J. Sheen in his new Episcopal vestments is being offered by the Catholic Digest magazine. The size is 9 inches x 12 inches, reproduced especially for framing, autographed by the Bishop, and the cost is only \$1.00 each. All proceeds from the sale are being turned over to the Holy Father's missionaries of the world. Requests are being received at Box 1270, Grand Central Station, New York 17, N. Y.

Tales

of

Foreign Lands

by

Father Joseph

Spillman, S.J.



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- *They are written for children,
- *But the older folks will enjoy them too.

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